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THE
PRAKRITA-PRAKASA:

OR,
THE PRÁKRIT GRAMMAR
OF

VARARUCHI.

WITH THE COMMENTARY (MANORAMÁ) OF BHÁMAHA.

THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE
BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC
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WITH COPIOUS NOTES, AN ENGLISH TRANSLATION
AND INDEX OF PRÁKRIT WORDS; TO WHICH IS PREFIXED AN EASY INTRODUCTION
TO PRÁKRIT GRAMMAR.

BY
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OF MAGDALEN HALL, OXFORD.

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TO

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BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,
ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

INSCRIBES

THIS VOLUME.

PREFACE.

PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Baudddhas and the Jainas are nothing else than Prákrit, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.’† When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

* For instance, cf. the Hindústání چودہ, تیرہ, بارہ with the Prákrit forms in Vararuchi, ii. 44. i. 9.

† Professor Wilson’s “Hindú Drama,” Introduction, p. lxvi.

Prākṛit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prākṛit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the 'nine gems' who flourished at the court of Vikramāditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathá-sarit-ságara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Páṇini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Páṇini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

* See this point fully discussed in Professor Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi.

for a grammarian; the passage relating to Kátyáyana is as follows : *
'Tchi na pou ti (erigé par les Chinois), limite de l'Inde du Nord. . . . Au sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt obscure); là a vécu le docteur *Kia to yan na*, 300 ans après le Nirvána. † Monastère fondé par Asoka.' The Buddhist traditions in Ceylon all agree in calling the author of the earliest Páli grammar Kachcháyana; ‡ and, although this is said to have perished, yet when we remember how very closely allied Páli is to Prákrit, and that Kachcháyana is simply the Prákrit form of Kátyáyana, there can be little doubt that the Prákrit grammar of the one and the Páli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kátyáyana is certainly our oldest authority for Prákrit grammar; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prákrita Śástra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prákrit of the grammarians, and that which we find in the plays; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Páṇini and Vararuchi have

* Quoted in the Appendix (p. 382) to Remusat's translation of the "*Foe koue ki*, ou *Rélation des royaumes bouddhiques*." See also M. Julien's "*Hist. de la vie de Hiouen Thsang*," pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360.

‡ See Turnour's "*Maháwanso*," Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sūtras* (or 'concise aphorisms,') revered with almost Masorethic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the *Sūtras*, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows:—

(A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.*

(B.) No. 211 in Professor Wilson's collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

* It is this which Professor Lassen used for the portions of Vararuchi published in his "*Institutiones Linguae Pracriticae*" (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius' "*Radices Pracriticae*"). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Höfer's "*Zeitschrift für die Wissenschaft d. Sprache*." I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasing task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen's "*Institutiones*" have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáśi-kṛitam*] by the Paṇḍit Viṣṇu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as *e.g.* v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sūtras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakáśīkaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded), copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sūtras from W. D and E generally agree, * the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sūtra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its *Variae Lectiones* noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sūtras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sūtras found in only one MS. beside W I have given in the notes; the various spurious Sūtras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the *Prākṛita-Sanjīvanī*, and the grammars of Kramadīswara, Hemachandra, etc.

1. The only MS. of the *Prākṛita-Sanjīvanī*, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sūtras, which it generally gives in their

* Thus DE alone quote the line from the *Setubandha* in the Comm. to iii. 52.—For our knowledge of this rare and ancient *Prākṛit* poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarāja-virachitāyām prākṛita-sanjivanyām*, or, as it is written at the close of the book, *Prākṛita-sanjivani-vṛittau*; the only notice which I have found of Vasantarāja himself, is in a passage from the Prākṛita-Sarvaswa, which states that Márkaṇḍeya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śākalya, Bharata, Kohala, Vararuchi, Bhāmaha, and Vasantarāja. †

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prākṛit Grammar as an eighth 'Adhyāya' after the seven 'Adhyāyas' of his Sanskrit Grammar. The final inscription is *Ity-āchārya-śrī-Hemachandra-virachitāyām siddha-Hemachandrābhīdāna-svopajña-śabdānuśāsanavṛittau*, etc.

This eighth Adhyāya consists of four Pādas, with 271, 217, 180, and 445 Sūtras respectively. We have first the Prākṛita-bhāṣā (or 'principal Prākṛit'), in the first three pādas and half of the fourth; the remainder is occupied with the Śaurasenī, Māgadhī, Paiśāchī, Chūlikā-Paiśāchī, and Apabhraṁśa-bhāṣā. Hemachandra's opening Sūtra is '*Bahulam*,' and the *bahulādhikāra* is supposed to continue to the end of the work, ‡ and to explain any irregularities which may apparently contradict his rules,

* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43, 53.

† शाकल्यभरतकोहलवररुचिभामहवसंतराजाद्यैः प्रोक्तान् ग्रंथान् नानालक्ष्याणि च निपुणमालोक्य अद्याकीर्णं विशदं सारं स्वल्प-चरग्रथितपद्यं मार्कण्डेयकवीन्द्रः प्राकृतसर्वस्वमारभते ॥

‡ An instance of this occurs in a Sūtra quoted in Appendix E, p. 187.

especially in the Jaina writings, '*Ārsham*' being his next Sūtra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyāya by itself in the Walker collection in the Bodleian, both in the Devanāgarī character.

[*a.*] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[*b.*] (No. 171.) A less legible MS., but more easy of reference from its having the Sūtras of each pāda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's Sūtras; but many of his rules are very interesting, especially those on the Māgadhi, an abstract of which I have added at the end of the translation of Section xi. [*cf.* p. 181]; his rules for the Śaurasenī are given in Appendix C [*cf.* pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [*cf.* pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prākṛit grammar in the Sankshipta-sāra of Kramadīswara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his '*Institutiones.*' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prākṛit portion, by Bābu Rājendralāl Mitra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadīswara

has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the *Prākṛita-Sarvaswa*, by *Mārkaṇḍeya-kavindra*, of which there is a copy, bound up with *Vararuchi*, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the *Bhaṭṭi-Kāvya*, which is so written as to be either Sanskrit or *Prākṛit*, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the *Prākṛita-Prakāśa*, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these *Vararuchi* must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the *Sūtras* themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of *Sandhi*, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed *Prākṛit* words with Sanskrit; as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskrit-Prākṛit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व as the Prākṛit equivalent for the Sanskrit प; in the continental editions of the plays it has been usual to write व, but for this there is no authority,* as the MSS. make no difference between the व = the Sanskrit प, and that = the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prākṛit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sūtra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prākṛit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in 'Śakuntalā,' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Boehtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the *Laghu Kaumudī*. All the peculiar features of the Hindū system are retained, while at the

* Cf. Dr. Trithen's remarks in the preface to his edition of the *Mahāvīracharita*.

† ॥ बो वः ॥ खरात्परखासंयुक्तस्यानादेर्वस्य वो भवति ॥ अलावू
अलाऊ ॥ अलावुः ॥

same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Páṇini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sūtras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

CONTENTS.

	PAGE.
Introduction to Prākṛit Grammar	xvii
The Prākṛita-Prakāśa (Sanskṛit text)	1
Appendix A (spurious Sūtras)	97
Appendix B (on Var. iv. 25)	101
Appendix C (Hemachandra's Sūtras on the Śāurasenī dialect)	104
The English Translation	107
Appendix D (on Var. iii. 58)	185
Appendix E (Hemachandra's Sūtras on vowels in Sandhi)	187
Index of Prākṛit words.	188

A SHORT
INTRODUCTION
TO
PRÁKRIT GRAMMAR.

‘PRÁKRIT’ (as has been already observed) ‘is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;’ and, as the word is used by the grammarians, it signifies ‘derived,’ thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—‘*Prakṛitih sanskrītam, tatra-bhavam tata āgatam vā “prākṛitam.”*’ The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuchi, has only treated of four—the Māhārāshṭrī, the Paiśāchī, the Māgadhī, and the Śaurasenī. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his ‘*dialectus præcipua*.’ Its grammar is given in the first nine sections of the ‘Prākṛita-Prakāśa,’ the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians¹ is very different from that with which we are familiar in Europe, it has been thought that the following

¹ All the rules of Hindú grammarians are given in the form of concise aphorisms (*sūtras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prākṛit Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prākṛit passages, which form so large a portion of all Hindú plays.

Prākṛit almost always uses the Sanskrit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

SECTION I.

1. *Vowels.* (Var. i.)

Prākṛit retains all the Sanskrit vowels except *ṛi* (*ṛi*, *ḷi*, *ḷi*) *ai* and *au*.

Ṛi initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ṛi* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, *cf.* Var. i. 27—29. [For *ḷi*, *cf.* i. 33].

Āi becomes *e* or *ai*, rarely *i* or *i* (i. 35—39).

Āu becomes *o* or *au*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (*cf.* Williams' Śakuntalā, p. 228, note).

generally governed by *sthāne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, *cf.* Pāṇini, i. 1, 66.) *I'd* signifies 'option.' Pāṇini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;¹ that is, *á*, *í*, and *ú* become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): as, *magga* for *mārga*; *diggha* for *dirgha*; *puvva* for *pūrva*. Subsidiary to this, are the two following rules: [*a.*] If the long vowel is retained, one of the consonants is elided, as *ísara* or *issara* for *īśvara*: [*b.*] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jīhā* for *jīhvā*. *E* and *o* being favourite vowels in Prākṛit, *i* and *u* before a conjunct are very frequently changed to these (cf. Var. i. 12, 20); in some words an initial *u* becomes *a* (cf. i. 22); for *purusha*, 'a man,' we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mātra*, which, though not in Vararuchi, frequently occurs in the plays [*e.g.* Śāk., Williams', p. 183, 6].

2. Single Consonants. (Var. ii.)

[*a.*] Prākṛit has no palatal or cerebral sibilant (ii. 43); *n* is everywhere changed to *ṇ*, unless it be followed by a dental consonant; and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be 'initial'; cf. Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *uṇa* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; cf. also Var. ii. 32—41.

[*b.*] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become anuswāra [iv. 6, 12]. The finals of nouns often assume *a* or *ā*, and so cease to be final (iv. 7—11).

[*c.*] Medial single consonants.

K, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, *y* (by ii. 2), may be optionally elided or retained; but *t* and *p*, when not elided, generally pass into *d* and *v*² (ii. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *paḍi*; see note, p. 116.

N becomes *ṇ*; *ṭ* becomes *ḍ*; *ḍ* often becomes *l* (ii. 20, 23).

¹ This principle does not seem to be given in Vararuchi, but cf. Appendix D, p. 185.

² Or *b*, as it is often printed; on this, see Preface, *supra*, p. xiv.

Kṛh, gh, th, dh, bh (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,¹ or Śaurasenī dialect, *cf.* xii. 3); *chh, jh, ḍh* remain unchanged; *th* always becomes *dh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; *cf.* Lassen, p. 208).

R often becomes *l* (ii. 30); this is universal in the Māgadhī and the inferior dialects. *N, m, l, s, h* remain unchanged. *Ś* and *sh* become *s* (in some words *ś* becomes *h*, *cf.* ii. 44). For examples, see Var. ii.

3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prākṛit changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prākṛit form, it is sometimes not easy to recognise the original word in its disguise. Prākṛit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *kkh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *nh* for *shn* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into anuswāra, as *ansu* for *āśru*; and the same also applies, but rarely, to *v* and *s*; *cf.* Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, see Var. iii. 59—66.

TABLE OF PRĀKRIT CONJUNCTS.

The following table will show at a glance the various Sanskrit combinations which each Prākṛit one represents. As given there they properly refer to those *in the middle* of a word; but, by dropping the first letter, they will equally apply to those *at the beginning*; thus, *kkh* = *ksh* when medial, as

¹ The Māhārāshṭrī dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhāmaha's, as '*vṛitta-bhanga-bhaya*,' in iv. 16, and his reference to the *gāthāh* in ix. 4. *Cf.* Lassen, pp. 370—378, who also quotes from the Sāhitya-darpaṇa, 'noble women should properly speak the Śaurasenī, but in their songs (*gāthāh*) they must use the Māhārāshṭrī.'

jakkha for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

क्क = त्क, प्क, त्त (?)¹ iii. 1. = क्य, iii. 2. = क्र, कर्, क्त, ल्क; क, iii. 3.²

क्ख = त्व, एव, iii. 1. = ख्य, iii. 2. = च (त्थ, द्य), प्क, स्क, iii. 29. = ष्व, स्ख (:ख), iii. 1.

ग्ग = ङ्ग, ङ्ग, iii. 1. = ग्ग, ग्य, iii. 2. = य, गर्, ला, iii. 3.

ग्घ = ङ्घ, ङ्घ, iii. 1. = घ्ग, घ, घर्, iii. 2, 3.

ह्व = ह्व (cf. iii. 56).

च = च्य, iii. 2. = त्य, iii. 27. = च्र, चर् iii. 3,

च्छ = थ्य, iii. 27. = छर्, छ्र, iii. 3. = च (त्थ), iii. 30. = त्स (त्थ), प्थ, थ्य,³ iii. 40.

ज्ज = ज्ज, iii. 3. = ज्ञ (sometimes), iii. 5. = ज्र, जर्, ज्व, iii. 3. = द्य, iii. 27. = र्य, iii. 17. = य्य (e.g. *sejjā* for *śayyā*, iii. 17).

ज्झ = ध्य, ह्य, iii. 28.⁴

ञ्ज = ज्ञ, न्य, ण्य (sometimes), xii. 7 (*Śaur.*) = ज्ञ, x. 9 (*Paś.*)

ट्ट = तर्, iii. 22 = त्त (once), iii. 23.

ट्ट = ट्ट, iii. 10. = ट्ट, iii. 1. = स्त, स्थ (rare), iii. 11. v. 23. viii. 25, 26.

¹ *Kk* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on *Mrich.*, p. 29, l. 20.

² *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkāra* = *tiraskāra* (cf. Lassen, p. 264); in all other cases it should be *kkh*. The same holds of *chch* = *'sch*.

³ *Chehh* = *shth*, very rarely; e.g., *padichehhida* = *pratishtitha*, *Śakuntalā* (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

⁴ *Jh* seems to stand for *ksh* in such words as *jhīna* = *kshīna* (Lassen, p. 263), but cf. viii. 37.

डु = त, द (rare), iii. 25, 26.

डु = ङ, iii. 2. = ध (rare), viii. 44.

ए, ए = न, न्द (once), iii. 45, 46.

ए = म, iii. 1. = ज, म, iii. 44. = न, ii. 42. = ए, न्य, iii. 2.
= ए, ए, iii. 3. = न, iii. 3, with ii. 42.

एह = छ, म, ण, स, ऋ (ह). iii. 33; cf. iii. 8.

न = न, म, iii. 1. = त, त, iii. 2. = च, त, iii. 3. = त, iii. 3, 24.

त्य = क्य, प्य, iii. 1. = च, ¹ vi. 2. = र्य, iii. 3. = स्त, iii. 12. =
स्य, iii. 1.

इ = ग, ब्द, iii. 1, 3. = ज, iii. 2. = द, द, iii. 3 (द may
remain unchanged, iii. 4).

डु = ग, ब्द, iii. 1, 3. = ध, ध, iii. 3.

न्द = न (*Saur.*, cf. Hema-ch. 261, App. C.)

न्य = ऋ (once), iii. 34.

प = क्प, त्प, iii. 1. = प्य, iii. 2. = प्र, प, त्प, स, iii. 3. = क्क,
iii. 49. = त्म (once), iii. 48.²

फ = क्फ, त्फ, फ (:फ), स्फ, iii. 1. = ष, स्फ, iii. 35, 36.

ब्ब = ग, ड, व, ह, iii. 1. = ब, ब, iii. 3.

भ = ग, ड, व, ह, iii. 1. = भ, iii. 2. = भ, भ, iii. 3. = क
(once), iii. 47.

म = म (on this rare change, cf. note transl. iii. 53).

म = (म, ए, म), म, iii. 43. = म्य, iii. 2. = म, म, iii. 3. [म
becomes मिल-; cf. iii. 62.]

¹ As in the adverbial terminations; i.e., *ettha* = *atra*.

² *Pp* = *sp*, *shp*, only in a compound word (cf. note *supra*, on *kk*), see
Lassen, p. 264.

ह = ञ, iii. 32. = छ, झ (sometimes), iii. 32; *cf.* vi. 49. vii. 7.
= झ, iii. 8.

य्य = र्य, ज, xi. 7. (*Māg.*)

र = र्य (sometimes), iii. 18.

रि = र्य (sometimes), iii. 20. [*cf.* x. 8, *Paś.*] = दृ (sometimes),
i. 31.

रिस, रिह = र्श, र्ष; र्ह, iii. 62.

झ = ल्य, iii. 2. = लर्; ल्व (?), iii. 3. = र्य (rarely), iii. 21.

ल्लह = ल्ह, iii. 8.

व्व = द्, ¹ iii. 1. = व्य, iii. 2. = व्र, र्व, iii. 3.

-स = र्श, अ, श्च, स्व, iv. 15.

स्स = ञ्, श्च; ञ, व्य; स्य, iii. 2, with ii. 43. = अ, र्श, श्च; र्ष, च्व,
स्व, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machehha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha* = *vindhya*, *dhy* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

SECTION II.

We may divide Prākṛit nouns into five declensions: 1. Those ending in *a* and *ā*; 2. Those in *i* and *ī*; 3. Those in *u* and *ū*; 4. Those ending originally in *ri*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ri* either change it to *u* or assume a new

¹ *Vv* = *dv* (by iii. 1) only in such cases as *uvrella* for *udveshta* (viii. 41) where a radical *v* follows the preposition *ud*; *cf.* Lassen, p. 258. We once find *v* = an initial *dv*, in *vāraha* = *dvādaśa*, ii. 14.

termination in *ara* or *āra* (cf. Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *ā*; and *mātri*, thus becoming *māā*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (cf. Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *ā* if feminine) to the base, as *āsīsā* = *āsīs*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prākṛit laws; as, *bhavādā* (instr. of *bhavat*), *dusā* for *āyushā* (instr. of *āyus*). See Lassen, p. 298.

Prākṛit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies 'from' in a *causal*, and *sunto*, which signifies 'from' in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

DECLENSION OF NOUNS.

वच्च् = वृच् masc. (neut. वण = वन).	
SINGULAR.	PLURAL.
Nom. वच्च्ओ (neut. वणं)	वच्च्आ (neut. वणाइं -इ; वणाणि, xii. 11.)
Acc. वच्च्ं —	वच्च्ऐ; वच्च्आ (v. 11; cf. note, trans.) (neut. = nom.)
Instr. वच्च्ऐण	वच्च्ऐहिं -हि
Abl. { वच्च्आदो -इ वच्च्आहि वच्च्आ	{ वच्च्आहितो वच्च्ऐहितो वच्च्आसुतो वच्च्ऐसुतो
Gen. वच्च्स्सु	वच्च्आणं -ण
Loc. वच्च्ऐ वच्च्म्मि	वच्च्ऐसु -सुं
Voc. वच्च् (neut. वण)	वच्च्आ (neut. वणाइं -इ)

अग्नि = अग्नि masc. (neut. दहि = दधि).

SINGULAR.		PLURAL.	
Nom.	अग्नी (neut. दहिं)	अग्नीओ अग्निणो (n. दहीदं -इ)	
Acc.	अग्निं —	अग्निणो; अग्नी (?) —	
Instr.	अग्निणा	अग्नीहिं -हि	
Abl.	अग्नीदो -दु -हि	अग्नीहितो -सुतो	
Gen.	अग्निणो अग्निस्त	अग्नीणं -ण	
Loc.	अग्निमि	अग्नीसु -सुं	
Voc.	अग्नि (neut. दहि)	अग्नीओ अग्निणो (n. दहीदं -इ)	

माला = माला fem.

SINGULAR.		PLURAL.	
Nom.	माला	मालाओ -उ ; माला (cf. note, tr. p. 145.)	
Acc.	मालं	मालाओ -उ	
Abl.	मालादो -दु -हि	मालाहितो -सुतो	
Instr.	} मालाद् -ए	मालाहिं -हि	
Gen.		मालाणं -ण	
Loc.		मालासु -सुं	
Voc.	माले	मालाओ -उ	

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prākṛit inflexion; and the same holds of those in *u* and *ū*.

एई = नदी fem.

SINGULAR.		PLURAL.	
Nom.	एई	}	एईओ -उ; एई (? Lass. p. 307, note 2.)
Acc.	एइं		
Abl.	एईदो -दु -हि		एईहितो -सुंतो
Instr.	} एईअ -आ एईइ -ए		एईहिं -हि
Gen.			एईणं -ण
Loc.			एईसु -सुं
Voc.	एइ		एईओ -उ

SECTION III.—PRONOUNS (VAR. VI.)

The Prākṛit *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja* = *ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prākṛit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined; thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*; *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prākṛit, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in Śakuntalā (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmāt* and *etasmāt* (vi. 10, 20); *se* for *tasya* or *tasydh* (vi. 11); *sim* for *teshām* or *tāsām*; *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enām*. For *kiyat*, *tāvat*, etc., we have (by iv. 25) the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc.

ज = य (Masc.) 'Who.'

SINGULAR.		PLURAL.	
Nom.	जो (जं neut.)	जे	(जाइं-इ neut.)
Acc.	जं —	जे	—
Instr.	जेण जिणा	जेहिं	
Abl.	जत्तो-त्तु जदो-दु	जाहिंतो जासुंतो	
Gen.	जस्सु जास ¹	जाणं-ए जेमिं	
Loc.	जस्मिं-स्मि जस्मिं-स्मि जहिं	जेसु-सुं	
	जत्य		

Feminine.

SINGULAR.		PLURAL.	
Nom.	जा	} जाओ-उ जीओ-उ	
Acc.	जं		
Abl.	जादो-दु जीदो (?)	जाहिंतो-सुंतो जीहिंतो-सुंतो	
Instr.	जिणा	जाहिं जीहिं	
Gen.	जस्सा जामे (?)	जासां जेमिं; ² जासिं जाणं-ए जीणं-ए जीसिं	
	जिस्सा जीसे		
Loc.	जाहे जइआ	जासु-सुं जीसु-सुं	

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujjha*, *tumha*, *tumma*, *amha*, and, in some cases, *majjha* (cf. Hindústání تو ² and تم ²).

¹ We find also a neuter genitive *kisa*, used in the sense of 'why?' in the plays.

² Hemachandra gives these first two forms. For *jásim*, cf. vi. 4, var. lect.

युष्मद् 'Thou.'

SINGULAR.	PLURAL.
Nom. तुमं ¹ (तं)	तुज्जे तुन्हे
Acc. (तं तुं) तुमं	तुज्जे तुन्हे वो
Instr. (तद्) तए ² तुमए तुमे (तुमाद्) ते दे	तुज्जेहिं तुन्हेहिं तुम्मेहिं
Abl. तत्तो (तद्गतो तुमादो -दु -हि).	तुन्हाहितो -सुंतो
Gen. (तुमा) तुह तुज्ज तुम्म तुन्ह ते दे	वो भे तुज्जाणं तुन्हाणं
Loc. तद् ³ (तए तुमए तुमे) तुमस्मि	तुज्जेसु तुन्हेसु

अस्मद् 'I.'

SINGULAR.	PLURAL.
Nom. अहं (हं अहअं अहस्मि)	अन्हे (वअं in prose, xii. 25)
Acc. मं ममं (अहस्मि)	अन्हे णो (णे?)
Instr. मे मए (मद् ममाद्)	अन्हेहिं
Abl. मत्तो (मद्गतो ममादो -दु -हि)	अन्हाहितो -सुंतो
Gen. मे मम मज्झ मह	मज्झ (?) णो अन्ह अन्हाणं अन्हे
Loc. मद् (मए) ममस्मि	अन्हेसु

For the numerals, see Vararuchi, vi. 54—59.

¹ In Śāk. Williams', p. 230, l. 1, we find a nom. *tum*; cf. Var. vi. 26, v.l.

² In the plays more generally *tue*.

³ In the plays more generally *tui*.

SECTION IV.—VERBS.

Prákrit has properly only one conjugation (= the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sára, and the plays (*cf.* Lassen).

Present.

SINGULAR.	PLURAL.
1. हसामि हसमि (हसन्हि)	1. हसामो -मु -म हसिमो -मु -म हसमो -मु -म (हसन्हो -न्ह)
2. हससि	2. हसह (in prose हसध -धं) हसित्या (हसत्य)
3. हसदि ¹ हसइ	3. हसंति

The middle voice has a second and third person singular, as *sahase*, *sahade* or *sahae*.

Imperative.

SINGULAR,	PLURAL.
1. हसमु (Var. vii. 18)	1. हसामो -म हसमो -म (हसन्ह)
2. हससु (हसाहि हस हसस्स)	2. हसह (हसध -धं)
3. हसदु हसउ	3. हसंतु

It should be added that, instead of *a*, *e* may be optionally used before any

¹ On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., 'Consultò poni à grammaticis formas *maxime vulgares*; à poetis contra pro vario dicendi genere diversis locis alterutras præoptari.'

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prākṛit allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prākṛit.

[*a*] That most in use has the following terminations :—

Singular	1. स्सं स्सामि.	2. स्ससि	3. स्सदि
Plural	1. स्सामो.	2. स्सध, स्सह	3. स्सन्ति.

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prākṛit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (cf. Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihāmi* and *hasihāmo*. (Note also such forms as *kāham*, *dāham*, from *kṛi* and *dā*; Var., vii. 16).

[For the very rare forms with the inserted *jja* and *jja*, in Var., vii. 20—22; as also for the rare preterite in *īa* and *hīa*, in Var., vii. 23—24; See Lassen's Inst., pp. 353—358.]

The Prākṛit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *īa* or *ijja*; as *padhīa* or *padhijja* for *pathyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammaī* for *gamyate*; *dissaī*, or more commonly *dīsaī*, for *drīsyate* (cf. also viii. 57, 58.)

There are two forms of the causal; one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *kāredi* from *kara* = *kṛi* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26); the other in which *āve* (*ābe*?) is added; as *kārávedi* or *karávedi* (the *a* of the first syllable being only optionally lengthened, vii. 27; cf. note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *vattum*, from *vach*; *nedum*, from *nī*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *haseum* or *hasium*, from *has*.

The indeclinable participle in *tva* becomes *tūna* or *ūna*, as *kāūna*, from *kā* = *kṛi*; that in *ya* becomes *īa*, and is usually the only form found in

prose, even in the simple verb; as *geṇhia*, from *geṇh* = *grah*. In prose we find a few instances of *tvá* relaxed into *dua*, as *gadua* for *gatvá*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, 'reciting.' Vararuchi (vii. 11) allows a fem. form *padhai*, as well as *padhanti*. The present participle middle ends in *māna* (with fem. in *māni* or *māṇā*, v. 24).

The passive allows the termination *nta* as well as *māna*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *aniya* becomes either *aṇia* or *anijja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *tīi*, in which case a preceding *á*, *i*, or *ú* is shortened; *khalu* becomes *kkhu* after a short or common¹ vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjeva* or *jevva*. *Iva* usually becomes *vīa* or *vva*; for *api* we have *vi* or *bi*.

The above little sketch of Prákrit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákrit of Kálidása or Bhavabhúti; of course that of the Mrichhakatiká is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguæ cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit."

¹ It is important to bear in mind that *e*, *o*, and a short vowel followed by anuswára are considered common in Prákrit prosody.

The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Trithen's edition of the Maháviracharita, although there the Prákrit passages have no Sanskrit explanations subjoined.

CORRECTIONS AND ADDITIONS.

P. 14, l. 7, on *somálo* add as a note, 'So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; cf. note transl. p. 119.'

P. 19, add to note 3, 'the Prák. Sanj. reads Sút. 17, as in text.'

P. 24, note 5, read 'B *ṇah*; DE *ṇṭhah*.'

P. 30, last line, add, 'for this Sút. and its corrupt Comm., cf. note transl. pp. 135, 136.'

P. 39, l. 11, read Sút. 3, अतो ऽमः

P. 49, note 1, add to W's var. lect. (after *ssá so*), '*ityádeśau vá bhavataḥ*; *iḍ-ed-ad-átáścha bhavanti*; *kissá, kīse, kīi* (Cod. *kīi*), *kīe, kīa, kīá*'; and similarly *jissá*, etc., *tissá*, etc. Then follows *nasgrahanena*, etc. as in note.

P. 61, l. 2, W's var. lect. accidentally omitted; W for '*nityārtham—viśeṣaṇam*,' has '*niyamārtham vachanam*.'

P. 111. Add as a note to i. 24, 'The Prák. Sanj. reads this Súra *Ud úto madhukádishu*, and employs it to explain the shortening of *ú* before a conjunct, as *dhutta* = *dhúrta*. Similarly it uses i. 18 to explain the shortening of *i*; cf. also note, p. 109, and Appendix D.'

P. 128, l. 12, for 'end' read 'middle,' and add as a note to the Sút. (iii. 36), 'though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Súra.'

P. 129, l. 5 from bottom, for 'see v. 45,' read 'as *attá*, by iii. 2; cf. var. lect. v. 46.'

The ̎ has occasionally dropped in ̎ in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *niṭṭháro*; p. 69, l. 16 (Sút. 7) *nollah*; p. 72, l. 10 (Sút. 23), *jno*; similarly the *e* in *stháne*, p. 70, l. 11; and *leśena*, p. 83, l. 12.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकूणितापाङ्गः ।
करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः ॥ १ ॥
वररुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।
बुद्धा चकार वृत्तिं संचिप्रां भामहः स्पष्टां ॥ २ ॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं । यदित ऊर्द्धमनुक्रमिष्याम आदेरतः स्थाने
तद्भवतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः । अत
इतिच आ अकारविधानात् । अत इति तकारग्रहणं सवर्णनिवृत्त्यर्थं ।

॥ आ समृद्धादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारो भवति वा ।
समिद्धी सामिद्धी । पअडं पाअडं । अहिजाई आहिजाई । मणं-
सिणी माणंसिणी । पडिवआ पाडिवआ । सरिच्छं सारिच्छं । पडि-
सिद्धी पाडिसिद्धी । पसुत्तं पासुत्तं । पसिद्धी पासिद्धी । आसो आसो ॥
समृद्धि । प्रकट । अभिजाति । मनस्विनी । प्रतिपत् । सदृच । प्रतिस्-
र्द्धिन् । प्रसुप्त । प्रसिद्धि । अथ ॥ आकृतिगणो ऽयं ॥

॥ इदीषत्पक्षसंप्रवेतममजनसदृङ्गाङ्गारिषु ॥ ३ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

¹ अत—र्थं deest in A ; Cf. Pāṇini, i., 1, 70. ² So C ; ABDEW
आसो. ³ MSS. प्रतिस्पर्द्धि ; Cf. Lass. Inst., p. 265.

निवृत्तं ॥ ईसि । पिक्कं । सिविणो । वेडिसो । विअणो । मुंदंगो ।
इंगालो ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रणं ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ सेज्जा ।
सुंदेरं । उक्केरो । तेरहो । अक्केरं । पेरन्तं । वेल्ली ॥ शय्या । सौन्दर्यं ।
उत्कर । त्रयोदश । आश्वर्यं । पर्यन्त । वल्लि ॥

बदरशब्दे दकारेण सहादेरत ओलं भवति ॥ वोरं ॥

लवणनवमल्लिकयोरआदेरतो वकारेण सह ओकारः स्यात् ॥ लोणं ।
णोमल्लिआ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओलं वा भवति ॥ मोरो
मऊरो । मोहो मऊहो ॥

एतयोस्तुना सहादेरत ओलं भवति वा ॥ चोत्थी चउत्थी । चोइही
चउइही ॥

अत इति निवृत्तं स्थान्यंतरनिर्देशात् । यथा इत्येवमादिष्व्यातः
स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तहा । पत्थरो

¹ W (and Hema-ch.) ईसि. ² AB विडिसो Cf. ii., 8. ³ B मिदंगो.
⁴ MSS. -रो. ⁵ स्या- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्ठअं तालवेण्ठअं । उक्खअं उक्खाअं ।
चमरं चामरं । पहरो पहारो । चडु चाडु । दवग्गी दावग्गी । खइअं
खाइअं । संठविअं संठाविअं । हलिओ हालिओ ॥ यथा । तथा ।
प्रस्तार । प्राकृत । तालवृन्तक । उक्खात । चामर । प्रहार । चाटु ।
दावग्गि । खादित । संस्थापित । हालिक ॥

॥ इति परिच्छेदः ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सदा सआ । तद्
तआ । जद् जआ ॥ सदा । तदा । यदा ॥

॥ इति एतत्परिच्छेदः ॥

पिण्ड इत्येवंसमेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं ।
णेद्दा णिद्दा । मेंदूरं मिंदूरं । धम्मेल्लं धम्मिल्लं । चेधं चिधं । वेण्हं विण्हं ।
पेठ्ठं पिठ्ठं ॥ पिण्ड । निद्रा । मिंदूर । धम्मिल्ल । चिह्न । विष्णु । पिष्ट ॥ सम-
ग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अतएव इति परिच्छेदः ॥

पथादिषु शब्देष्वाकारस्य अकारो भवति ॥ पहो । हलद्दा । पुह्वो ॥

॥ इति परिच्छेदः ॥

पदादेरिति शब्दस्य यस्मात्कारस्तस्मात्परस्य इकारस्य अकारो
भवति ॥ इअ उअह अणहवअणं । इअ विअसंतीउ चिरं ॥ इति पश्य
तान्यथावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

¹ So ACDW; B, *n.l.* ² B हलिओ. ³ A चेधं चिधं; W om.; Cf. iii.

34. ⁴ A (not C) adds *vá*. ⁵ A इअ उअह अणहवअणं B -अणह-
अवअणं D -अणहवअणं W इअ उअह अणहवअणं; A has no Sans.
explanation. ⁶ A विसंतीउ; C विअसंतीउ; W has विलसंतीओ = वि-
लसंत्य; AC have no Sans. explanation.

भवति ॥ पिओत्ति^१ ॥ प्रिय इति ॥

॥ इति पृथक्प्रयोगः ॥ ५ ॥

इक्षुवृश्चिकयोरित उलं भवति ॥ उच्छू । विच्छूओ ॥

॥ सोच विधाकृत ॥ ६ ॥

कृन्धातुप्रयोगे द्विधाशब्दस्योकारो भवति । चकारादुलं च ॥
द्विधाकृतं । दोहाइअं । दुहाइअं ॥ द्विधा क्रियते । दोहाइज्जइ ।
दुहाइज्जइ ॥

॥ इति पृथक्प्रयोगः ॥ ७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो । जीहा ॥ चकारो
ऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईत्वं भवति ॥

॥ इति पृथक्प्रयोगः ॥ ८ ॥

पानीय इत्येवमादिष्वदेरीकारस्य इकारो भवति ॥ पाणिअं ।
अलिअं । वलिअं । त^७आणिं । करिसो । दुइअं । तइअं । गहिरं ॥ पानीय ।
अलीक । व्यलीक । तदानीं । करीष । द्वितीय । तृतीय । गभीर ॥

॥ एत्थीवापीदकीदमोदशेषः ॥ ९ ॥

नीडादिषु ईकारस्य एकारो भवति ॥ ऐडुं । आपेलो । केरिसो ।
एरिसो ॥

॥ उत आसुण्डरूपेषु ॥ १० ॥

तुण्ड इत्येवंरूपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्डं ।

^१ A पिओत्ति. ^२ A विच्छूओ W विक्षुओ; D n.l.: Cf. Lass. Inst., p. 110. ^३ DW add इतः before ओकारो. ^४ A इ (?) CW ई; BD ईत्. ^५ AW सीहो; Cf. Lass. Inst., p., 270. ^६ BDW add विलिअं = व्रीडितं. ^७ A (not C) तआणिं. ^८ A विइअं; Cf. Lass. Inst., p. 257. ^९ All but BE ऐडुं. ^{१०} BD आमेडो; Cf. ii., 16, and Lass. Inst., App., pp. 49, 70.

मोत्ता । पोक्खरो । पोत्थओ । लोद्धओ । कोट्टिमं ॥ तुण्ड । मुक्ता ।
पुष्कर । पुस्तक । लुब्धक । कुट्टिम ॥ रूपग्रहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूखले द्वा वा ॥ १०१ ॥

उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा ।
ओक्खलं । उलूहलं ॥

॥ अन्मुकुटादिषु ॥ १०२ ॥

मुकुट इत्येवमादिष्व्वादेरुकारस्य स्थाने अकारो भवति ॥ मउडं ।
मउलं । गरुअं । गरुई । जहिट्टिलो । सोअमल्लं । अवरि ॥ मुकुट ।
मुकुल । गुरु । गुर्वी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुरुषे रा ॥ १०३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उद्धतो मधूके ॥ १०४ ॥

मधूकशब्दे उकारस्य उकारो भवति ॥ मज्जअं ॥

॥ अद्भुतले वा लल्लति ॥ १०५ ॥

दुकूलशब्दे उकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य
दित्वं ॥ दुअल्लं दुजल्लं ॥

॥ एन्नूपुरे ॥ १०६ ॥

नूपुरशब्दे उकारस्य एकारो भवति ॥ ऐउरं ॥

॥ च्छतो ऽव ॥ १०७ ॥

आदेश्चकारस्य अकारो भवति ॥ तणं । घणा । मअं । कअं । वद्धो ।
वसहो ॥ ढण । घृणा । मृत । कृत । वृद्ध । वृषभ ॥

॥ इदुआदिषु ॥ १०८ ॥

¹ C D उदूखले द्वा वा and similarly in Comm. ² A उलूखलं; DC उदूखलं. ³ W adds वेति निवृत्तं. ⁴ A जहिच्चिलो.

अथादिषु शब्देषु आदेर्च्चकारस्य इकारो भवति ॥ इसी । विसी ।
गिड्डी । दिड्डी । सिड्डी । सिंगारो । मिअंको । भिंगो । भिंगारो ।
हिअअं । विद्राहो । विंहिअं । किसरो । किच्चा । विंकुओ । सिआलो ।
किई । किसी । किवा ॥ अषि । वृषी । गृष्टि । दृष्टि । सृष्टि । शृंगार ।
मृगांक । भृंग । भृंगार । हृदय । विदण । वृंहित । कशर । कत्या ।
वृश्चिक । शृगाल । कृति । कृषि । कृपा ॥

अत इत्येवमादिषु आदेर्च्चत उकारो भवति ॥ उदू । मुणालो ।
पुहवी । वुंदावणं । पाउसो । पउत्ती । विउदं । संवुदं । णिवुदं । वुत्ततो ।
परज्जओ । माउओ । जामाउओ ॥ अतु । मृणाल । पृथिवी । वृंदा-
वन । प्रावृष् । प्रवृत्ति । विवृत । संवृत । निवृत । वृत्तांत । परभवत ।
माढक । जामाढक । इत्येवमादयः ॥

वर्णांतरेण युक्तस्यादेर्च्चकारस्य रिकारो भवति ॥ रिणं । रिद्धो ।
रिच्छो ॥

वर्णांतरेण युक्तस्यापि कचिदृकारस्य रिकारो भवति ॥ एरिसो ।
सरिसो । तारिसो ॥

वृत्तशब्दे वशब्देन सह अकारस्य रुकारो भवति वा ॥ रुक्खो ।
वच्छो ॥ व्यवस्थितविभाषाज्ञापनात्कल्पपक्षे न भवति खलपक्षे तु
नित्यमेव भवति ॥

¹ A (not C) विद्राहो. ² ADW विंकुओ; C विंकुओ; B विंचओ; Cf. i., 15. ³ BW विवुदं; Cf. ii., 7. ⁴ A gives the Sūtra अरीति,

कुप्यशब्दे लृकारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥ तदेव-
मादेशान्तरविधानात् प्राकृते चकारलृकारौ न भवतः ॥

॥ एत इति ॥

वेदनादेवरयोरेकारस्य इकारो भवति ॥ विअण्णा । दिअरो ॥
वायहणानुत्तेः कचिद् वेअण्णा । देअरो । इत्यपि ॥

॥ एत एत ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेच्चं । एरावणो । केलासो ।
तेल्लोक्कं ॥ शैल । शैत्य । ऐरावत । कैलाम । त्रैलोक्य ॥

॥ दैत्यादिषु ॥

दैत्यादिषु शब्देषु ऐकारस्य अइ इत्ययमादेशो भवति ॥ दइच्चो ।
चइत्तो । भइरवो । सइरं । वइरं । वइदेसो । वइदेहो । कइअवो ।
वइसाहो । वइसिअो । वइसंपाअण ॥ दैत्य । चैत्र । भैरव । खैर । वैर ।
वैदेश । वैदेह । केतव । वैशाख । वैशिक । वैशम्पायन । इत्यादयः ॥

॥ दैवेषु वा ॥

दैवशब्दे ऐकारस्य अइ इत्ययमादेशो भवति वा ॥ दइवं । देव्वं ॥
अनादेशपक्षे नीडादित्वाद् द्वित्वं ॥

॥ दत्तसिन्धवे ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईदृशेषु ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

C चरि. ¹ AC लृ. ² A (not C) very corrupt in the Comm. and examples. ³ D सेच्चं; AB सेत्तं; Cf. Lass. App., p. 66. W has सेखं = सैन्य. ⁴ Cf. iii., 52.

॥ आता सा प्रकाश कस्य च ॥ ४ ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्टो पओट्टो ॥

॥ आत ओत ॥ ५ ॥

ओकारस्य आदेरोकारो भवति ॥ कोमुई । जोव्वणं । कोत्थुहो । कोसंवी ॥ कौमुदी । यौवनं । कौस्तुभः । कौशाम्बी ॥

॥ पारादिस्थ ॥ ६ ॥

पौर इत्येवमादिषु शब्देषु ओकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउरओ । पउरिसो ॥ पौर । कौरव । पौरुष । आकृतिगणो ऽयं ॥ कौशले विकल्पः ॥ कोसलो । कउसलो ॥ कौशल ॥

॥ आच भौरव ॥ ७ ॥

गौरवशब्दे ओकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गउरवं ॥

॥ उमौदर्यादिषु ॥ ८ ॥

सौंदर्य इत्येवमादिषु ओकारस्य उकारो भवति ॥ सुंदेरं । मुंजा-अणो । सुंडो । कुक्खेअओ । दुव्वारिअओ ॥ सौंदर्य । मौंजायन । शौंड । कौलेयक । दौवारिक ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अज्जिधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

¹ BD कउरवो. ² AW पउरुसो; B पउरिसो; CD पउरसो. ³ Only W has कौशले वा as a new Sūtra. ⁴ ACW सुंदेरो. ⁵ CW दुवारिअो.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ ॥ ॥

अधिकारोऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥ मउडं ॥ अयुक्तस्येति किं । अघो । अक्को ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादाविति च । आ जकारविधानात् ॥

॥ कश्चजतदमलं ॥ ॥ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो वा-
ज्जलेन लोपो भवति ॥ कस्य तावत् । मउलो । एउलं ॥ गस्य । साअरो ।
एअरं ॥ चस्य । वअणं । सूई ॥ जस्य । गओ । रअदं ॥ तस्य । कअं ।
विअणं ॥ दस्य । गआ । मओ ॥ पस्य । कई । विउलं । सुउरिसो ॥
सुपुरुष इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्तथापि लोपो
भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥
यस्य । वाउणा । एअणं ॥ वस्य । जीअं । दिअहो ॥ मुकुल । नकुल ।
सागर । नगर । वचन । सूची । गज । रजत । कृत । वितान । गदा ।
मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोगहणाद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिअ-
गमणं । सचावं । अवजलं । अतुलं । आदरो । अपारो । अजसो ।

¹ A अंक्के (altered from its old reading); W अक्को. ² AC ओकारवि-
धानात्; D आक-; Cf. S. 31. ³ W एउलो. ⁴ AC पुरिस. ⁵ BDW काओ=
काय. ⁶ For जीअं see iv., 5; DW जीओ. ⁷ B सचरं; D सचमरं. ⁸ BW

सवज्जमाणं^१ ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर ।
अपार । अयशस् । सबज्जमान ॥

अयुक्तस्येत्येव ॥ सक्को । मंगो^२ ॥ शक्र । मार्ग ॥
अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

अनादाविति वर्त्तते । एषु कस्य हकारो भवति । लोपापवादः ॥
फलहो । णिहसो । चिज्जरो ॥

॥ शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

ऋतु इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रअदं ।
आअदो । णिब्बुदी । आउदी । संवुदी । सुददी । आददी । हदो ।
संजदो । विउदं^५ । संजादो । संपदि^६ । पडिवद्दी^७ ॥ ऋतु । रजत । आगत ।

(and A originally) अवजलं D अप-^१ Altered to सवज्जमाणं in A, D has सुवसणं. ^२ DW add several more examples not in ABC, e.g., अच्चा, etc. ^३ A -निकश-; DW give the Sūtra स्फटिकनिकषविकल-विकटचिकुरेषु कस्य हः and add in the Comm. the Prākṛit forms विहलो । विहडो । (D विहरो). ^४ B omits आउदी । आददी । संजादो । ^५ B विवुदं. ^६ A संपदी. ^७ AC पदिवत्ती; DW पडिवद्दी; E पडिवद्दी B omits it; this ex. cannot properly belong to this Sūtra,

निवृत्ति । आवृत्ति । संवृत्ति । सुकृति । आकृति । हत । संयत । विवृत ।
संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिमरतशब्दयोस्तकारस्य डकारो भवति ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।
वेडिसो । पडाआ ॥

॥ वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भितेण ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ गंभिणं ॥

॥ ऐरावते ॥

ऐरावतशब्दे तकारस्य णकारो भवति ॥ एरावणो ॥

॥ प्रदीपकशब्दयोस्तकारस्य लकारो भवति ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलित्तं । कलंवो । दोहलो ॥

॥ गद्गद ॥

गद्गदशब्दे दकारस्य रेफादेशो भवति ॥ गग्गरो ॥

॥ संख्यावाचिनि ॥

संख्यावाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥ एअरह ॥

yet it seems to be confirmed by the Sanksh. Sára, rule 71. ¹ W reads

प्रतिमाप्रतिसरप्रतिवेषवेतसपताकासु डः. ² BD गभिणी. ³ A omits दो.

⁴ AE दोहलो; W -लं; BD णोहलो; B then adds अनादावित्यनुवृत्तेः

दोहद इत्यत्राद्यदकारस्य न लकारः किंतु दोहदेन वक्ष्यमाणेन

णकारः । णोहल अम्यप्पणो किं इत्युदाहरणं (?) । Cf. S. 40, and

S. 38, note ; the Sanksh. Sára has a rule (92) णो लांगलादेः ।

णंगलं । णोहलं ; see Lass. Inst., p. 197. ⁵ A -रहं ; W -हो.

वारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥ अयुक्तस्येत्येव च^१उद्दह ॥

॥ गो व ॥ १५ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति ॥ सावो । सव-
हो । उलवो । उव^२सर्गो ॥ शाप । शपथ । उलप । उपसर्ग ॥ प्रायो-
ग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः ॥

॥ पपथि म ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ आमेलो ॥

॥ पचरोसापीडशब्दे मकारो भवति ॥

उत्तरीयशब्दे अनोयप्रत्ययांतेच यस्य ज्ञो भवति वा ॥ उत्तरी^३अं ।
उत्त^४रिज्जं । रमणीअं । रमणिज्जं । भरणीअं । भरणिज्जं ॥

॥ कायाचा छ ॥ १७ ॥

कायाशब्दे यकारस्य हकारो भवति ॥ काहा ॥

॥ कलधे य ॥ १८ ॥

कबंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ कं ध ॥ १९ ॥

टस्यानादिवर्तिनो डकारो भवति ॥ एडो । विडवो ॥

॥ अट्टाडो डकारो भवति ॥ २० ॥

एतेषु टकारस्य ढकारो भवति ॥ सढा । सअढो । केढवो ॥

॥ ए ढ ॥ २१ ॥

स्फटिकशब्दे टकारस्य लकारो भवति ॥ फलिहो ॥

^१ Added from BDW. ^२ A om. ^३ W आमेलो. ^४ A जो; BC ज्ञो; DE यस्य ज्ञो; W यस्य जो. ^५ ACW जो; BD ज्ञो. ^६ A reads *iyam* in all the examples; W expressly adds *pakshe yalopah*. ^७ BD उत्त-
रीज्जं. ^८ A -सकट-. ^९ BEW (and probably AD, but these are not so

॥ डस्य ढः ॥ २७ ॥

डकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तलाञ्च ।
वलही ॥ प्राय इत्येवं ॥ दाडिमं । वडिमं । णिविडो ॥

॥ ठो ढः ॥ २८ ॥

ठकारस्यायुक्तस्यानादिभूतस्य ढकारो भवति ॥ मढं । जढरं ।
कढोरं ॥

॥ अंकोठे णः ॥ २९ ॥

अंकोठशब्दे ठकारस्य णकारो भवति ॥ अंकोणो ॥

॥ फो भः ॥ ३० ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ मिभा । सेभालि-
आ । सभरी । सभलं ॥

॥ खघयधभः ॥ ३१ ॥

खादोनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य
तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो ॥ यस्य ॥ गाहा ।
मवहो ॥ धस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥
पखलो । पलंगणो । अधीरो । अधणो । उपलब्धभावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । बधिर ।
सभा । रासभ । प्रखल । प्रलंगन । अधीर । अधन । उपलब्धभाव ॥

clear) ढः and similarly in the ex. : E has in Sút. टो ढः; the Sanksh.
Sára has ढ; see Lass. Inst., p. 209. ¹ BDW and probably A तलाञ्च.
² A om. ³ WDE have the ढ throughout; the other MSS. vary
between ढ and ट; Cf. Lass. Inst., p. 209. ⁴ BW मढो; BDW add
मढा = शठ. ⁵ W अंकोठे. ⁶ ACDE जहणो; BW -णं. ⁷ Obscure in
AB, but plain in DE. ⁸ Plain in CDE; DE add the Sans. interpr.;
W has several different examples.

एतेषु यधयोर्ढकारो भवति ॥ षढमो । सिढिलो । णिसढो ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढवो ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हल^१द्वा । चलणो । मुहलो । जहिड्डिलो । सोमालो । कलुणं । अंगुली । दंगालो । चि-
लादो^४ । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर ।
सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ ।
इत्येवमादयः ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥
जडो^२ । जसो । जक्खो ॥ यष्टि । यशस् । यत्त ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लट्टी ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो^४ ॥

^१ WE have ढ plainly throughout, and so mostly A; but the other MSS. confuse it with ठ, D has ढ twice; Cf. Lass. Inst., p. 209, and Sanksh. Sāra, S. 60. ^२ W केटवो. ^३ A हलिद्वा, but the 'i' is a later insertion, and contradicts i., 13, and the other MSS. ^४ A विलादो; W कि-. ^५ D मज्जजट्टी and adds the Sans. मधुयष्टि; Cf. Lass., Inst., p. 100; W om. ^६ BC च; W वः; D चः; A not plain. ^७ The च is plain in BCD; W has व.

॥ कुञ्जः ॥

कुञ्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुज्जो ॥

॥ डोलो ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोलो । डंडो । डमणो ॥

॥ पुरुषपरिच्छपरिच्छः ॥

एतेष्वआदेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिहा ॥

॥ पनसे ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ विमिनी ॥

विमिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिमिणी ॥ स्त्रीलिंग-
निर्देशादिह न भवति ॥ विमं ॥

॥ मन्मथः ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्वहो ॥

॥ लाहलो ॥

लाहलशब्दे आदेर्वर्णस्य णकारो भवति ॥ एाहलो ॥

॥ षट्शवकः ॥

एतेषामआदेर्वर्णस्य ककारो भवति ॥ कट्टी । कम्बुहो । क्वावओ ।
क्त्तवओ ॥ षष्ठी । षण्मुख । शवक । सप्तपर्ण ॥

¹ A डोलो. ² W पुरुष-. ³ DE om. Sūtra 37 and Comm. ⁴ After Sūtra 38, W gives a Sūtra, found also in Hema-ch., (cf. Sūtra 40) लाहललांगललांगूलेषु वा एः with ex. एाहलो । लाहलो । एांगलो । लांगलो । एांगुलं । लंगुलं । ⁵ ABC लाहले; DE लोहले; W लाहने (in Comm. लाहान). ⁶ ABC एाहलो; DE एिहलो; W एाह-
णो; Cf. Lass. Inst., p. 197, and notes to S. 12 and S. 38, *supra*.

आदेरिति निवृत्तं । सर्वत्र नकारस्य एकारो भवति ॥ एई ।
कणञ् । वञ्चणं । माणसो ॥

सर्वत्र शकारषकारयोः सकारो भवति ॥ शस्य ॥ स^३दो । णिसा ।
अं^४कुसो ॥ षस्य ॥ सं^५ढो । वसहो । कसाञ्च ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ द^६ह । एआरह ।
वारह । तेरह ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हलं भवति ॥ दहमुहो
दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

दिवसशब्दे सकारस्य हकारो भवति ॥ दि^७अहो ॥

क्षुषाशब्दे षकारस्य एहकारो भवति ॥ सो^{१०}एहा ॥

॥ इति वररुचिहते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम
द्वितीयः परिच्छेदः ॥

^१ W only नो एः. ^२ Altered in A to माणंसिणी; BDW add अयुक्तस्येति
किं । कन्दरा । अन्तरं. ^३ A सदो. ^४ A अंसो. ^५ W संढो ; the other
MSS. are indistinct between -ढो and -ठो ; Cf. ii., 24. ^६ W दहो etc.
^७ DW add वा. ^८ DW add दिअसो ; Cf. Lass. Inst., p. 219. ^९ W न्ह.
^{१०} BD add a reference to i., 20.

॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरिष्ठाः ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य तावत् ॥
भत्तं । सित्यश्चो ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खग्गो । सज्जो ॥
तस्य । उप्पलं । उप्पाश्चो ॥ दस्य । मुग्गो । मुग्गरो ॥ पस्य । सुत्तो ।
पज्जत्तो ॥ षस्य । गोद्धी । णिट्ठुरो ॥ मस्य । खल्लिअं । ऐहो ॥ भक्त ।
सिक्थक । मुग्ध । स्निग्ध । खड्ग । षड्ज । उत्पल । उत्पात । मुद्ग ।
मुद्गर । सुप्त । पर्याप्त । गोष्ठी । निष्ठुर । खलित । खेह ॥

॥ अधोऽप्युक्तस्य ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य ।
सोस्सं । रस्सी । जुग्गं । वग्गी ॥ नस्य ॥ णग्गो ॥ यस्य ॥ सोस्सो । जोग्गो ॥

॥ सर्वत्र लोपोऽपि ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥
लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धुश्चो । पिक्कं ॥ रस्य ॥
अक्को । सक्को ॥ उल्का । वल्कल । विक्कव । लुब्धक । पक्क । अर्क । शक्क ॥

॥ द्वौ नो लोपोऽपि ॥

द्रश्ब्दे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥
रुहो । रुद्रो ॥

¹ Added from BDW. ² Altered in A to -त्तं. Added from BDW.

⁴ So in all the MSS. ⁵ W सोस्सो (wanting in BD) which it explains by सोस्स. ⁶ A वाग्गी (wanting in BDW). ⁷ A originally लोद्धवो, like B; W लुद्धश्चो; Cf. i., 20. ⁸ BD add रुहो = शब्द.

॥ सर्वज्ञतुल्येषु ॥ १८ ॥

सर्वज्ञतुल्येषु अकारस्य लोपो भवति ॥ मव्वज्जो । इंगिअज्जो ॥ जानातेर्यान्येवरूपाणि तत्र अलोपः ॥

॥ मसू मसानयोरादे ॥ १९ ॥

अश्रुमसानयोरादेर्वर्णस्य लोपो भवति ॥ मसू । मसानं ॥

॥ मथाङ्ग इत्य ॥ २० ॥

मथाङ्गशब्दे हकारस्य लोपो भवति ॥ मज्झणो ॥

॥ ऋहृद्वेषु नानमां स्थितिरुद्ध ॥ २१ ॥

ऋ ऌ ह्रस्व इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरुद्धमुपरिष्ठाद्भवति ॥ ऋस्य । पुव्वण्हो । अवरण्हो ॥ ह्रस्य । कल्हारं । अल्हादो ॥ ह्रस्य । वण्हणो ॥

॥ युक्तस्य ॥ २२ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्ध्वमनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वक्ष्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं हलो ऽन्यस्य मा भूत् ॥

॥ एतस्य ठ ॥ २३ ॥

ए इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्ठी । दिट्ठी ॥

॥ अस्थिनि ॥ २४ ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्ठी ॥

¹ This Sūtra corrupt in AB (and in A the Comm. as well); CW जः; DE जस्य; BDEW agree in the Comm. and ex. ² W adds मणोज्जो. ³ W अयं लोपः. ⁴ BDW मसू; A मसू. ⁵ E has ण and so originally A; this is required by S. 50; Cf. Boehl. Śakunt., note p. 175; BW ण; D. n.l. ⁶ Sūtras 9, 10 and 11 are confused by Lassen. ⁷ A हलो

॥ स्तस्य य ॥ १२ ॥

स्तशब्दस्य थकारो भवति । उपरिलोपापवादः ॥ हत्यो । समत्यो ।
थुर्द । थवत्रो । कोत्युहो ॥ हस्त । समस्त । स्तुति । स्तवक । कौस्तुभ ॥

॥ न स्तवे ॥ १३ ॥

स्तंभशब्दे स्तकारस्य थकारो न भवति ॥ तंवो ॥

॥ स्तंभे खः ॥ १४ ॥

स्तंभशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्थाणावहरे ॥ १५ ॥

स्थाणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न भवति ॥
खाणू ॥ अहर इति किं ॥ थाणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडओ ॥

॥ र्यश्याभिमन्युषु ज ॥ १७ ॥

र्य इत्यस्य श्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥ कज्जं ।
सेज्जा । अहिमज्जू ॥

५ न्ये. ¹ So BDW ; A's थुरही is corrupt ; see Lass. Inst., p. 103.

² This Sūtra with its Comm. is variously written : AC (and probably B originally) as above ; DE (and B now) तः स्तवे, with a corresponding Comm. but the same ex. ; W confuses Sūtras 13, 14. ; the text of AC is the simplest, the स being elided by iii., 1. ³ So DE, and B has been altered to this ; ACW read the Sūt., कार्यश्याभिमन्युषु जः, and the Comm. एतेषु शब्देषु युक्तस्य, etc. The Sanksh. Sāra follows DE in its two rules 115, 134, the latter being र्यस्य ज्जो । कज्जं. ⁴ A काज्जं. ⁵ So MSS. ; Cf. Lass. Inst., App., p. 53 ; D adds a reference

एतेषु शब्देषु र्यस्य रेफो भवति ॥ ढरं । धीरं । सुदेरं । अच्छेरं ।
पेरंतं ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूर^२ो । सुज्जो ॥

चौर्यसमेषु शब्देषु र्यस्य रिञ्च इत्यादेशो भवति ॥ चोरिञ्च । सो-
रिञ्च । वीरि^३ञ्च ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणो ऽयं ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्यं । पल्लाणं । सोअमल्लं ॥

त इत्येतस्य टकारो भवति ॥ केवट्टओ । णट्टओ । णट्टई ॥

पत्तनशब्दे युक्तस्य टकारो भवति ॥ पट्टणं ॥

धूर्त इत्येवमादिषु त इत्येतस्य टकारो न भवति ॥ धुत्तो । कित्तो ।
वत्तमाणं । वत्ता । आवत्तो । संवत्तओ । णिवत्तओ । वत्तिआ ।
अत्तो । कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । वर्तमान । वार्त्ता । आवर्त ।
संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी । मूर्त्ति ॥

to iii., 50. ¹ So MSS.; Cf. i., 5. ² D adds वाग्रहणात् पूर्वर्त्यशय्यादि-
सूत्रसामान्येन जकारः स्यात् (added in B in margin). ³ BD वि-
रिञ्च. ⁴ A ल्लः ; for the doubling in the ex., cf. iii., 50, as in all
such cases. ⁵ BW om. ; D वट्टइ = वर्तते. ⁶ AW आत्तो.

गर्तशब्दे तस्य डकारो भवति ॥ गड्डो ॥

॥ गड्डो भवति ॥

एतेषु दस्य डो भवति ॥ गड्डहो । संम^२ड्डो । विअड्डो । विक्कड्डो ॥

॥ त्याज्यः ॥

त्यथ्यद्य इत्येतेषां चक्कज इत्येते यथामंख्यं भवन्ति ॥ त्यस्य ॥ णिच्चं । पच्चच्चं ॥ थस्य ॥ रच्छा । मिच्छा । पच्चं ॥ द्यस्य ॥ विज्जा । वेज्जं^६ ॥ नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

॥ ध्यस्य ॥

ध्य ह्य इत्येतयोर्झकारो भवति ॥ ध्यस्य ॥ मज्झं^८ । अज्झाओ ॥ ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय । वाह्यक । गुह्यक ॥

॥ ष्कस्य ॥

ष्कस्य च्वा खकारो भवति ॥ ष्कस्य ॥ मुक्खं । पोक्खरो ॥ स्कस्य ॥ खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अक्षि ॥

अक्षि इत्येवमादिषु क्षकारस्य ककारो भवति ॥ अक्खी । लक्खी । कुणो । कीरं । कुड्डो^{१०} । उक्खित्तो । सरिच्चं । उक्खू । उक्खा । क्कारं । रिक्खो । मक्खिआ । कुअं । कुरं । केत्तं । वक्खो । दक्खो । कुक्खी ॥

अक्षि । लक्खी । कुण । चीर । चुअ । उत्तिप्त । सदृच । दृचु । उचन् । चार । च्च । मचिका । चुत । चुर । चेच । वचस्^{११} । दच । कुचि । इत्येवमादयः ॥

^१ W adds विमर्द. ^२ W adds विमड्डो. ^३ A चक्कज्जाः; see note S. 21.
^४ BDW सच्चं. ^५ DE पच्चक्खं; AC seem to read पच्चस्यं; BW omit it;
Qy. पच्चच्चं? see Sūtra 30. ^६ A विज्जं (?) ^७ The स्स in A is only a
rudely formed झ. ^८ BD add मंझा = मंध्या. ^९ W सोक्खं = शुष्क.
^{१०} So BDW, with Sans. कुड्ड; A is not quite clear. ^{११} AW वच; B वृच.

॥ समावृत्तचणु ॥ ३१ ॥

एतेषु चकारस्य ककारो भवति वा ॥ कमा । खमा ॥ वको । स्कको ॥
कणं । खणं ॥ वृचशब्दे चकारस्याकारे कृते चणशब्दे चोत्सवाभिधा-
यिनि क्वत्वमिष्यते ॥

॥ अपस्मविस्मयषु ॥ ३२ ॥

अ इत्येतस्य पक्षविस्मयशब्दयोश्च युक्तस्य न्हकारो भवति ॥ अस्य ॥
गिन्हो । उन्हा । पन्हो । विन्हओ ॥ ग्रीअ । उअन् । पक्षन् । विस्मय ॥

॥ ऋस्यश्चामा ए ॥ ३३ ॥

ऋादीनां एह इत्ययमादेशो भवति ॥ ऋस्य । वएही । जएह^३ ॥
स्यस्य ॥ एहा^४णं । पएज्जदं ॥ णस्य ॥ विएह् । कएहो ॥ छणस्य ॥ सएहं ।
तिहं ॥ अस्य ॥ पएहो । सिहो ॥ वज्जि । जज्जु । खान । प्रखुत । विष्णु ।
कृष्ण । स्रक्ष्ण । तीक्ष्ण । प्रअ । शिअ ॥

॥ चिह्ने ॥ ३४ ॥

चिह्नशब्दे युक्तस्य न्व इत्ययमादेशो भवति ॥ चिन्^५ ॥

॥ षस्य फः ॥ ३५ ॥

ष इत्येतस्य फ इत्ययमादेशो भवति ॥ पुष्फं । सष्फं । णिष्फा^६ओ ॥
पुष्प । शष्प । निष्पा^७य ॥

॥ न्वस्य भवेन मितस्य ॥ ३६ ॥

^१ DE add कृणो here; W adds क्षुरे ऽपि वेति केचित् । क्षुरो । खुरो ।

^२ BDW स्र; A स्र wrongly; AW transpose क्ष्ण and अ in the Sūtra, but A agrees with BD in the order of the examples. ^३ BD जएह्;

A जएही; W जएहई. ^४ Lass. om. ^५ A has a marginal addition चिहो

ऽपि; C चिह्नापि. ^६ DW णिष्फाओ; ABC णिष्फाओ. ^७ So D; W

has निष्पाव. ^८ W स्यस्य फः; it reads S. ३८ before S. ३६.

स इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ ^१फंसो ।
फंदणं ॥ स्पर्श । संदन ॥

॥ सि च ॥ ३७ ॥

स्यस्य कचित्^२सि इत्ययमादेशो भवति ॥ पाडि^३सिद्धी ॥ प्रतिस्^४र्द्धिन् ॥

॥ वाच्ये ऽश्रुणि हः ॥ ३८ ॥

वाच्यशब्दे ष इत्येतस्य हकारो भवति अश्रुणि वाच्ये ॥ वाहो ॥
अश्रुणि किं ॥ वप्फो ॥ वाच्य उअन ॥

॥ कार्षापणे ॥ ३९ ॥

कार्षापणशब्दे युक्तस्य हकारो भवति ॥ काह्वा^५वणो ॥

॥ श्वत्सपां क ॥ ४० ॥

एतेषां ककारो भवति ॥ श्वस्य । पच्छिमं । अच्छेरं ॥ तस्य । वच्छो ।
वच्छरो ॥ शस्य । लिच्छा । जुगुच्छा^६ ॥ पश्चिम । आश्चर्य । वत्स । वत्सर ।
लिप्सा । जुगुप्सा ॥

॥ वृश्चिके ञ्कः ॥ ४१ ॥

वृश्चिकशब्दे शकारस्य ञ्क इत्ययमादेशो भवति ॥ विञ्कु^७ओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य ककारो न भवति ॥ श्वत्स-
पां क इति प्राप्ते प्रतिषिध्यते ॥ उत्सु^८ओ । उत्सु^९वो ॥

^१ DE फंसो ; W फंसो ; BC corrupt. ^२ ABC om. ^३ W पडिसिद्धा.
^४ ABC om. ; W -स्यर्धा ; Cf. i., 2. ^५ AC कहावणो. ^६ BD add उच्छ-
रा = अश्रुणा. ^७ So BD ; A originally had क् but has been altered to
to ञ्क ; W has च्क ; the same holds of the Prākṛit ex. in Comm.
^८ A ओसुओ ; B उसओ ; C उसुवो ; D उसुओ ; E उत्सुओ ; W
उत्सुओ. ^९ A ओसवः ; BCD उसवो (C ड-) ; E उत्सुवो ; W उत्सओ ;

न इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे प्राप्ते ॥ जम्भो ।
वम्भहो ॥ जन्म । मन्मथ ॥

न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य एकारो
भवति ॥ न्नस्य ॥ पञ्जुषो ॥ ज्ञस्य ॥ जषो । विष्णाणं ॥ पष्णा^३मा । पष्णर-
हो ॥ प्रद्युन्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

तालवृन्ते युक्तस्य ए इत्ययमादेशो भवति ॥ तालवेण्डअं ॥

भिन्दिपालशब्दे युक्तस्य ण्ड इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

विक्कलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेभ्लो । विहलो ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा^८ ॥

in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1 ; Cf. Sanksh. Sāra, 138, 190. ¹ Cf. iii., 2. ² So CW and probably A (for Lassen's अ); DE read Sūtra न्यण्वज्ज- giving ex. in Comm., but न्य, ण्व are covered by iii., 2; B has been greatly altered. ³ BD पष्णास (D originally -सा); AE -सा; W -सो. ⁴ A पष्णा-. ⁵ B णः; ण्डः. ⁶ So BD; C भचाहौ; A ज्ञहौ; W gives the Sūtra विक्कले भो वा । adding to the Comm. अभावपचे सर्वत्र लवरा- मिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहलो ॥. ⁷ BCD वेभ्लो; W वि-; A विज्जलो. ⁸ C अप्पा; A originally अप्पा but altered to आ-

॥ शेषः ॥

का इत्येतस्य प्रकारो भवति ॥ रूपं । रूपिणी ॥ योगविभागो नित्यार्थः ॥

॥ शेषादेशः ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्द्वित्वं भवति ॥

शेषस्य तावत् ॥ भुक्तं । मग्नो ॥ आदेशस्य ॥ लट्ठी । दिट्ठी । हत्यो ॥

अनादाविति किं ॥ खलित्रं । खम्भो । यवम्भो ॥

भुक्त । मार्ग । यष्टि । दृष्टि । हस्त । खलित । स्तम्भ । स्तवक ॥

॥ वर्गेषु यः पूर्वः ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्वित्वेऽपि विहिते अध ऊर्द्धेन यो वर्गेषु वर्णौ द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथमस्तृतीयो वा भवति ॥ वर्गेषु युगमस्य द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयो द्वित्वेन विधीयते । अयुगमयोः प्रथमतृतीयपञ्चमरूपयोः शेषादेशयोस्तु तावेव भवतः ॥

शेषस्य ॥ वक्त्राणं । अग्नो । मुच्छा । णिज्झरो । लुद्धो । णिभरो ॥ आदेशस्य ॥ दिट्ठी । लट्ठी । वच्छो । विष्फरिसो । णित्यारो । जक्खो । लच्छी । अट्ठी । पुप्फं ॥

व्याख्यान । अर्घ । मूर्खा । निर्झर । लुब्ध । निर्भर । दृष्टि । यष्टि । वक्षः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ शेषः ॥

¹ Cf. viii., 40; and Pāṇini, vi., 2, 59. ² AC वर्गेषु यः पूर्वः. ³ After भवति, AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्द्वित्वेन विधीयते तत्र तावेव भवतः, and W seems equally confused: the remainder is therefore given from D, to which B has been altered: the examples are given as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ ऐडुं ॥
एनीडापीडेत्यादिना एत्वं ॥ सोत्तं । पेम्भं । वाहित्तं । उञ्जुओ । जण-
ओ । जोव्वणं ॥ नीड । खोत । प्रेमन् । व्याहृत । चञ्जु । जनक । यौवन् ॥

॥ वासनासयादि ॥ ४४ ॥

आम्र ताम्र इत्येतयोर्द्वित्वेन वकारो भवति ॥ अवं । तवं ॥

॥ न रक्षोः ॥ ४४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । ठरं । जीहा । वाहो ॥ धैर्यं ।
ढर्यं । जिह्वा । वाष्प ॥

॥ आहो ज्ञस्य ॥ ४४ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य द्वित्वं न भवति ॥ आणा । आ-
णत्ती ॥ आज्ञा । आज्ञप्ति ॥ आड इति किं ॥ सण्णा ॥ संज्ञा ॥

॥ न विदपरे ॥ ४६ ॥

अनुस्वारपरे द्वित्वं न भवति ॥ संकंतो । संज्ञा ॥ संक्रान्त । संस्था ॥

॥ भस्मास ॥ ४६ ॥

¹ Cf. i., 19. ² AB -त्थं; D -तं; E -त्तं (DE add, with a similar variation, मुज्जअरिवाहितणलिणपडिसंस्माव इति सेतौ; Cf. Höfer Zeitsch., vol. ii., p. 514); W om.; Cf. Lass. Inst., p. 233. ³ DE अञ्जु-ओ. ⁴ So BCD plainly; Cf. Lass. Inst., App., p. 45. ⁵ W adds यच्च शेषादेशौ नस्तः द्वित्वं च दृश्यते स नीडगणे. ⁶ A अवं तवं (originally अवं तवं); BCDE अवं (D orig. अवं) तवं; W अम्बो तम्बं; Hema-ch. has ताम्राम्बे म्बः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्बं अम्बं; Cf. Lass., p. 246. ⁷ BDE ज्ञादेशस्य. ⁸ W एतस्य णादेशस्य. ⁹ AW संण्णा; DE add विण्णत्ती; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अक्खित्तं.
¹⁰ This Sūtra is only found in BDEW; Hema-ch. has a Sūtra, *Na dirghānuswārāt* (i.e., *parayoh śeshādesāyor dwitvam.*) ¹¹ This ex. only in

समासे शेषादेशयोर्वा द्वित्वं भवति ॥ एदग्गामो । एदग्गामो ।
कुसुमपञ्चरो । कुसुमपञ्चरो । देवत्युई । देवत्युई । आणालखंभो ।
आणालखंभो ॥ नदीग्राम । कुसुमप्रकर । देवस्तुति । आलानस्तंभ ॥

॥ सेवादिषु ॥ ४-

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेव्वा सेवा । एकं
एअं । एकखो एहो । देवं ददवं । असिअं असिवं । तेल्लोक्कं तेलोअं ।
णिहिंतो णिहिअो । तुण्हक्को तुण्हअो । कण्णिआरो कणिआरो ।
दिग्गं दीहं । रत्ती राई । दुक्खिअो दुहिअो । अस्सो असो । इस्सरो
ईसरो । विस्सासो वोसासो । णिस्सासो णीसासो । रस्सी रसो । मित्तो
मिअो । पुस्सो पुंसो ॥ सेवा । एक । नख । दैव । अशिव । त्रैलोक्य ।
निहित । द्वण्णीक । कर्णिकार । दीर्घ । रात्रि । दुःखित । अश्व । ईश्वर ।
विश्वास । निश्वास । रश्मि । मित्र । पुय्य ॥

उभयत्र विभाषेयं सेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ५-

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति ॥ ५-

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृतस्य च यः पूर्वं वर्णो
निरर्थस्तस्य तत्स्वरता भवति । तेनैव पूर्वेण^{१०} स्वरेण^{११} पूर्वं वर्णः सार्थो

B; DE instead संसो शेषस्य संस इति संसादेशः शेषः (?). ^१ So D; AB
एदग्ग-; in the other words the MSS. clear up some doubtful letters of
A; W has several errors here. ^२ BDE तेल्लोक्कं; W तेलोक्कं. ^३ B (not
A) तेल्लोअं. ^४ ADEW -त्तो; B -तो. ^५ All the MSS. पुस्सो पुंसो (W
पूसो). ^६ AEW पुय्य (cf. Lass. Inst., p. 261); BD seem to read पुय which
is better, as पुय is neuter in iii., 35. ^७ AW शार्द्धेषु. ^८ W here and
elsewhere तत्स्वरूपवत्. ^९ D स्वररहितः. ^{१०} A पूर्वेण. ^{११} W वर्णेन.

भवति । इत्यर्थः ॥ किलिट्ठं । सिलिट्ठं । रअणं । किरिआ । सारंगो ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥ व्यवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥ कसणो ॥ क^१ण्हो ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरताच भवति ॥

सिरी । हिरी । किरीतो । किलंतो । किलेसो । मिलाणं । सिवि^५णो । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ह्री । क्रीत । क्लान्त । क्लेश । खान । खप्प । स्यर्श । हर्ष । अर्ह । गर्ह ॥

स्ना स्नाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरताच भवति ॥ खमा । सलाहा ॥

स्नेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । णेहो ॥

पद्मशब्दे तन्वी इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पउमं । तणुई । ल^९ऊई ॥

which may account for the marginal addition in A, noticed by Lassen. ^१ Lassen om. ^२ W खान. ^३ A कीरीतो; BD किरितो; W किरिओ. ^४ W सिणाणं. ^५ So DW (*cf.* i., ३); A सेविणो; B not clear. ^६ W अत्. ^७ A om. ^८ So ABCW; DE पदुमं (but D not so originally); W adds कचित् प्येम्भं (Hema-ch. पोम्भं.) ^९ A om.

॥ ज्ञायात् ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥
जीम्ना^१ ॥

॥ इति वररुचिहते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम
तृतीयः परिच्छेदः ॥

D adds गुरुई; W गुरुई. ^१ DE add another Sūtra here, which is only supplied in the margin of B, and is not found even in W; इवे व ॥ इव शब्दे व इति सर्वत्र निपात्यते ॥ पाणव्व धणं ॥ प्राण इव धनं ॥ Cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sāra, 385. The Sūtra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संभावतामल्लोपविशेषा वञ्चनं ॥ २ ॥

अचामिति प्रत्याहारग्रहणं । अजिति च । संधौ वर्तमानानामचं
स्थाने अज्विशेषा लोपविशेषाश्च वञ्चनं भवन्ति ॥

अज्विशेषास्तावत् ॥ जउणअडं जउणाअडं । ए^१इसोत्तो ए^१इसो-
त्तो । वडमुहं वडमुहं । कणउरं कण^२ऊरं । सिरवेअणा सिरवेअणा ।
पीआपीअं पिआपिअं । सीआसीअं सिआसिअं । सवोमुअो स^३वोमूअो ।
सरोरुहं सर^५रुहं ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहड्डं तुहअड्डं । महड्डं मह-
अड्डं । वावडणं वाअवडणं । कुंभारो कुंभ^४आरो । पवणुड्डअं ॥

^१ So AW (Cf. iii., 52); BD -तो in both; Qy. एइस्स-? ^२ AB कण-

^३ ABW have only पीआपीअं सीआसीअं; DE have पिआपीअं पिआपिअं
सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the
Sans. पीतापीत सितासित. ^४ So BDEW (only W सव्वो-); A सव्वो-

मूलं सवोमुलं (the last ल confused); DE explain it by शिवामृत, W
by सर्वोमृतः ^५ A om. both. ^६ The MSS. are here very corrupt;

तुहड्डं—आरो from BDEW (B तुहड्डं for the 1st, and om. the 3rd);

DEW add Sans. तवाड्डं ममाड्डं पादपतनं कुंभकारः; B then adds

सुवडं एवरिडो सुवणिडो पवणुड्डअं; W adds ताअड्डं तावड्डं । सुणिडा

सूणिडा । पवणुड्डअं पवणूड्डअं; A has instead after *rāaulam*, तुअड्डं

सुवच्चं पीलड्डं एवरिडो सुवणिडो (supplied in marg.) पवणुड्डअं with

no Sans. explanation.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः^१ ।

क्वचिन्नित्यं क्वचिदन्यदेव बङ्गलग्नहणात् । तेनान्यदपि लाक्षणिक-
कार्यं भवति ।

॥ उदुम्बरे दोर्लोपः ॥ ५ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायमे यस्य वा ॥ ६ ॥

कालायमशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ८ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता
ताव । पारा^२ओ पारावओ । अणुत्तंत अणुवत्तंत । जी^३अं जीविअं । एअं
एवं । एअ एव । कुअलअं कुवलअं^४ ॥ यावत् । तावत् । पारावत् । अनु-
वर्तमानं । जीवित । एवं । एव । कुवलय । इत्येवमादयः ॥

॥ अन्यस्य हल ॥ ६ ॥

वेति निवृत्तं । शब्दानां योऽन्यो हलत्तस्य लोपो भवति ॥ जसो ।

^१ No MS. gives this as a new Sūtra ; W om. सर्वत्र and adds ह्रस्वस्य
after लोपः, with several new examples, as एत्थि सक्कंती एक्कंतो
अत्तो etc. ^२ DE अलाच-; W adds two new Sūtras here, *Sam-*
yogapūro hrasvāh and *Dirghādishu vā*. ^३ W तस्य with a similar
blunder in the Comm. ^४ A पराओ. ^५ B अणुतंत -वतंत ; D अणुत्तणं
अणुवत्तणं (originally -त्तंत) ; E अणुतंत -वतंत ; W om. ^६ B जीईअं.
^७ D adds चक्काओ चक्कावाओ (Cf. Sanksh. Sāra, S. 196) देउलं देवउलं.
^८ So AC and probably originally D ; BE अनुवर्तन. ^९ AC om.

एहं । सरो । कम्पो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् ।
यावत् । तावत् ॥

॥ स्त्रियामन्यस्य ॥

स्त्रियां वर्तमानस्यान्यहल आकारो भवति ॥ सरिआ । पडिवआ ।
वाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ शरच्छब्दस्यान्यहलो ॥

स्त्रियामन्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा ।
गिरा ॥

॥ विद्युच्छब्दे ॥

विद्युच्छब्दे आकारो न भवति ॥ विज्जू ॥

॥ शरदो ॥

शरच्छब्दस्यान्यहलो दो भवति ॥ सरदो ॥

॥ दिक्शब्दस्यान्यहलः ॥

दिक्शब्दस्यान्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।
पाउसो ॥

॥ अन्त्यस्य ॥

अन्त्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भइं ।
अगिं । दंङ् । वणं । धणं ॥

॥ अचि परतो ॥

अचि परतो मो^५ भवति वा ॥ फलमवहरइ । फलं अवहरइ ॥

^१ So B; the others एहो (Cf. S. 19). ^२ Lassen reads this Sūtra in A as an ex. दोसा to S. 7. ^३ D दंङ् explained by दृष्ट (दष्ट?); A वड्; C वट्; W वज्; B confuses this with the next Sūtra. ^४ A adds वा in the margin. ^५ D मो विंदुः; W has मकारस्य मकारो भवति

॥ नञोर्हलि ॥ २४ ॥

नकारञकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस् ॥ अंसो
अम्सो । कंसो कम्सो ॥ जस् ॥ वंचणीञं वम्चणीञं । विंझो विम्झो ॥

॥ वक्तादिषु ॥ २५ ॥

वक्तादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं । हंसो । अंसू ।
मंसू । गुंठी । मंथं । मणंसिणी । दंसणं । फंसो । वणो । पडिंसुदं । अंसो ।
अहिमुंको ॥ वक्र । त्यस् । ह्रस् । अश्रु । श्मश्रु । गृष्टि । मस्त । मनस्वि-
नो । दर्शन । स्पर्श । वर्ण । प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिषु वा ॥ २६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं कह ।
एणं एण । तहिं तहि । असुं असु ॥ तदयमपठितो मांसादिर्गणः । यत्र
कचिद्वृत्तभङ्गभयात् त्यज्यमानः क्रियमाणश्च विन्दुर्भवति स मांसा-
दिषु द्रष्टव्यः ॥

॥ ययि नद्धर्मीनः ॥ २७ ॥

चकारादिंदुरपि. ¹ MSS. om. ² W has for these, अंधो अम्धो । कंधो
कम्धो. ³ A विम्जो विजुओ; B विम्जओ विन्जुओ; D विम्झो विं-
जओ (adding Sans. अन्स कन्स वञ्चनीय विन्ध्य); E विम्सो विंजओ;
W विंचू विम्चूओ = वृश्चिक. ⁴ So A (not अंसं). ⁵ A गुडी; B गुठी;
W गिट्टि; DE गुंठी; Cf. Lass. Inst., p. 254. ⁶ AB (not C) मत्थं; Cf.
iii., 56. ⁷ AB वणो; W वणं; DE वंणो. ⁸ AE पडिंसुदं (A originally
पडिं-); BD पंडिंसुदं; W पंडिसुदं. ⁹ AB अंसो. ¹⁰ A अहिमुंको; B
-मुंको; W अहिमुंको. ¹¹ DE मस्तक; AB मूर्द्धन्; W n.l. ¹² So BD =
तहिं; AC तिहिं -हि. ¹³ So MSS. (W om.); A has no Sans. expl.;
DE give असु; W adds several other examples. ¹⁴ A om. ¹⁵ ABCW
झलि; DE ययि: the latter is taken, because all (except W) have अंस

ययि परतो विन्दुस्तदगांतो वा भवति ॥ सङ्का । सङ्खो । अङ्को ।
अङ्गं । सञ्चरद् । स^१ण्डो । सन्तरद् । सम्पत्ती ॥ ययीति किं । अंसो ॥ वा-
धिकारात् । पंकं । विंदू^४ । संका । संखो ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥ नां-
ताः ॥ कम्भो । जम्भो । वम्भो ॥ सांताः ॥ जसो । तमो । सरो ॥ पा-
उसो । सरदो ॥

शिरस् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । एहं ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुट्टं । अच्छी अ^५च्छं । पण्हा
पण्हो ॥ पृष्ठ । अचि । प्रअ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओत्वं भवति ॥ ओहामो अव-
हामो ॥ ओसारिअं अवसारिअं ॥ अवहाम । अपसारित ॥

तल् त्व इत्येतयोः प्रत्यययोर्यथासंख्यं दा त्तण इत्येतावादेशौ
स्तः ॥ पीणदा । मूढदा । पीणत्तणं । मूढत्तणं ॥

क्का प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।

as the ex. of the exception, which does not apply to झलि. ^१ AB om.

^२ BD -ती. ^३ AB अंसं; W रसं सोसं. ^४ A -दुं; D दु; B n.l. ^५ D अछि.

^६ B has उ for ओ. ^७ So W; ABD -सरिअं. ^८ A अप-; D adds ओवा-

हिअं अव. ^९ All except W क्का (Cf. Pán. vi., 4, 140); B has ऊण्.

काजण । दाजण ॥ गृहीत्वा । श्रुत्वा । कृत्वा । दत्त्वा ॥

॥ दण्ड दण्ड ॥

शोले यस्तृन्प्रत्ययो विहितस्तस्य इर इत्ययमादेशो भवति ॥ भम-
णशीलो भमिरो । हसनशीलो हसिरो^३ ॥

॥ आलिङ्गो भालङ्गो ॥

आलु इल्ल उल्ल आल वन्त इन्त इत्येत आदेशा मतुपः स्था-
भवन्ति ॥

आलुस्तावत् ॥ ईमालू । णिद्मालू ॥ इल्लः ॥ विआरिल्लो । माला-
इल्लो ॥ उल्लः ॥ विआरुल्लो ॥ आलः ॥ धणालो । मद्मालो ॥ वन्तः ॥
धणवन्तो । जोवणवन्तो ॥ इन्तः ॥ रोसाइन्तो पाणाइन्तो ॥ यथा-
दर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत्^{११} । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् ।
यौवनवत् । रोषवत् । प्राणवत्^{१३} ॥

[क्वचिदा मतुपो ऽन्यस्य मंतो वा दृश्यते क्वचित् ।

हणुमा । हणुमंतो ॥

इल्लोल्लावपरे प्रायः शैषिकेषु प्रयुजते ।

पौरख्यं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥

परिमाणे किमादिभ्यो भवंति केद्दहादयः ।

केद्दहं केत्तिअं । जेद्दहं जेत्तिअं । तेद्दहं तेत्तिअं । एद्दहं एत्तिअं ॥

^१ So W ; DE सुप्ता ; AB have no Sans. ^२ So EW ; A हन् ; BD हन् .

^३ DE add भमिता हसिता. ^४ DE -वंतेता ; B here corrupt. ^५ W has पः-

अइल्लो, and in the next line विआरुल्लो. ^६ DE अल्लः ; and ल्ल in ex.

^७ A सदा-. ^८ D जोव्-. ^९ DE इतः here and in ex. ^{१०} W रोस- ; BW

पाणाइन्तो ; D माणाइन्तो. ^{११} AB have no Sans. expl. ^{१२} D मान- ; W

प्रा-. ^{१३} The passage enclosed in brackets is only found in AC, and

कृत्वसो ङत्तमित्यन्ये । देशी शब्दः स इथ्यते ।

सञ्जङ्गत्तं । सहस्रङ्गत्तं ॥

जातौ वा स्वार्थिकः कः ।

जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥]

॥ विद्युत्पीताभ्यां लः ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति ॥ विज्जू । विज्जु-
ली ॥ पीञ्चं । पीञ्चलं ॥

॥ वृन्दे यो रः ॥ २७ ॥

वृन्दशब्दे वकारात्परः स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं । वृंदं ॥

॥ करेणां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेणू ॥ पुंसि^६
न भवति ॥ करेणू ॥

॥ आलानशब्दे लकारनकारयोर्हल्मात्रयोः स्थितिपरिवृत्तिर्भवति ॥

आलानशब्दे लकारनकारयोर्हल्मात्रयोः स्थितिपरिवृत्तिर्भवति ॥
आणालखंभो ॥

has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prākṛita Sanjīvanī. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sūtra 25, but it will be further discussed in the Appendix. ¹ BDEW here recommence ; DE add वा ; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सीञ्चलं. ² DE add वा, and it is supplied in the margin of A. ³ This Sūtra not in ABC. ⁴ W -परस्य. ⁵ W वृंदं विंदं. ⁶ DW add करेण्वामिति स्त्रीलिंगनिर्देशात्. ⁷ Cf. iii., 57.

॥ गृहस्यती वहाभ्या ॥ २ ॥

गृहस्यतिशब्दे वकारहकारयोर्यथासंख्यं भकारश्चकारौ भवतः ॥
भञ्जफई ॥

॥ मलिने लिनीरिलौ या ॥ ३२ ॥

मलिनशब्दे लिकारनकारयोर्यथासंख्यमिकारलकारौ वा भवतः ॥
मइलं । मलिणं ॥

॥ गृहे घरो ऽपतो ॥ ३३ ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥
घरं भवने ॥ अपताविति किं ॥ गहवई ॥

॥ दाढादयो वज्जल ॥ ३४ ॥

दाढा इत्येवमादयः शब्दा वज्जलं निपात्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा ।
दाढा ॥ इदानीं । एण्हिं ॥ दुहिता । धीआ धूदा ॥ चातुर्यं । चातु-
लिअं ॥ मंडूकः । मंडूरो ॥ गृहे निहितं । घरे ण्हितं ॥ उत्पलं ।
कंदोडो ॥ गोदावरी । गोला ॥ ललाटं । णिडालं ॥ भूः । भूमआ ॥
वैदूर्यं । वेलुरिअं ॥ उभयपार्श्वं । अवहोवासं ॥ चूतः । माइंदो माअंदो ॥

¹ A भञ्जः ² BW -फई. ³ AB इल वा. ⁴ So DW and probably A ;
B has been corrected from ठ to ढ ; several variations occur in the
examples of this Sūtra : Cf. Sanksh. Sāra, 162, 165. ⁵ BCE एण्हिं ;
D एण्हि. ⁶ A only दिधी ; B धिया दिट्ठी ; W only धूआ. ⁷ Altered
in A n.l. ; C चाड-. ⁸ Altered in A to मंडूओ ; B n.l. ; DE मंडूरो.
⁹ AB ण्हिलं (B altered to -तं). ¹⁰ A -हो (?) ; W -ट्ट. ¹¹ A लिडालं ;
D णे- ; W adds another form लइलं ; AC end here. ¹² WE भूमआ ;
DEW give Sans. भू ; Cf. Sanksh. Sāra, 162. ¹³ B वेभिरिअं. ¹⁴ W
मरिंदो मअंदो ; W has besides as new examples, प्रत्यूषः । गोसो ॥
कांतः । ललहो ॥ कवलः । ऐघर ॥ कर्कटी । वालुकी ॥ चिंता । तत्तिं .

आदिशब्दो ऽयं प्रकारे^१ । तेन सर्व एव देशसंकेतप्रवृत्तभाषाशब्दाः
परिगृहीताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम
चतुर्थः परिच्छेदः ॥

^१ D adds प्रकारः सादृश्यं.

॥ अथ पंचमः परिच्छेदः ॥

॥ अत लोपो ॥ १ ॥

अकारांताच्छ्रद्धात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो । वस-
हो । पुरिसो ॥ वृत्तः । वृषभः । पुरुषः ॥

॥ जश्शमोर्लोपो ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्थानंतरं यौ जश्शमौ तयोर्लोपो
भवति ॥ वच्छा मोहंति । वृक्षाः शोभन्ते । जश्शम्लङ्क्षांसु दीर्घ इति
दीर्घे कृते पश्चात्लोपो जसः ।

वच्छे णिअच्छह । वृक्षान्नियच्छत ॥ एच सुपि इत्येवे कृते शसो
लोपः ॥

॥ अतो स ॥ ३ ॥

अकारांतस्थानंतरं यो ऽम् द्वितीयैकवचनं तदकारस्य लोपो
भवति ॥ वच्छं पेक्खइ ॥ मो विंदुरिति विंदुः ॥

॥ टामोर्ण ॥ ४ ॥

अतो ऽनंतरं टामोस्तृतीयैकवचनषष्ठीवज्जवचनयोर्णकारो भवति ॥
वच्छेण । वच्छाण । एच सुपीत्येत्वं । जश्शम्लङ्क्षांसु दीर्घ इति दीर्घः ॥

॥ भिमो हि ॥ ५ ॥

अतो ऽनंतरस्य भिमो हिं भवति ॥ वच्छेहिं ॥ एच सुपि इत्येत्वं ॥

¹ D adds हरिमो = हर्ष, and quotes iv., 1. ² D generally has वत्स.

³ BE जश्शम्लङ्क्षांसु; D जश्शम्लङ्क्षांसु; Cf. v., 11. ⁴ W उवह = पश्यत.

⁵ Deest in A. ⁶ Cf. v., 12. ⁷ B-णं. ⁸ D जश्शम्लङ्क्षांसु; E जश्श-

म्लङ्क्षांसु; B om. ⁹ This Sūtra not in B.

॥ डमेरादोदुहय ॥ ६ ॥

अतो ऽनंतरस्य डमेः पंचम्येकवचनस्य स्थाने आ दो दु हि इत्येत
आदेशा भवन्ति ॥ वच्चा । वच्चादो । वच्चादु । वच्चाहि ॥ जश्शस्ड-
स्यांसु दीर्घत्वं ॥

॥ भयो हिनो सुतो ॥ ७ ॥

अतो ऽनंतरस्य भयो हिनो सुतो इत्येतावादेशौ भवतः ॥ वच्चा-
हिनो । वच्चासुतो ॥ एच सुपि इति चकारेण दीर्घत्वं ॥

॥ सो डस ॥ ८ ॥

अतो ऽनंतरस्य डसः स्स इत्यादेशो भवति ॥ वच्छस्स ॥

॥ डेरेन्मि ॥ ९ ॥

अतो ऽनंतरस्य डेः ए म्मि इत्यादेशौ भवतः ॥ वच्चे । कचिद्
डसिद्धोर्लोपः^३ ॥ वच्छम्मि ॥

॥ सुप भः ॥ १० ॥

अतो ऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्चेसु । एच सुपि
इत्येत्वं ॥

॥ जश्शसो-
लोप इति जसो लोपः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्चा सोहन्ति^६ । जश्शसो-
लोप इति जसो लोपः ॥ वच्चादो आगदो । वच्चादु । वच्चाहि ॥ डमे-
रादोदुहयः ॥ वच्चाण ॥ टामोर्णः ॥

^१ B जस्डस्यांसु; D as in p. 39, note 3; E as in p. 39, note 8. ^२ W
डेरेन्मि. ^३ Cf. v., 13; DW add इत्यकारलोपः (not in E). ^४ A सु;
E सुं. ^५ B corrupt; D जस्भ्यस्डस्यांसु; E जस्डस्यांसु. ^६ Only W has
an ex. of शस्, i.e., वच्चे, adding अत्र प्रथमं दीर्घस्तत एत्वं ततो लोपः
^७ Only EW add वच्चा.

॥ एतच्च सार्थविक्रमा ॥ १२ ॥

अत अकारस्यैवं भवति सुपि परतो डिङ्सौ वर्जयित्वा । चकारा-
द्दीर्घश्च ॥ वच्चे पेक्खह ॥ जश्शमोर्लोपः ॥ वच्चेण । टामोर्णः ॥ वच्चे-
हिं ॥ वच्चेसु ॥

चकाराद्दीर्घश्चेति ॥ वच्चाहिंतो वच्चासुंतो ॥ भ्यसो हिंतो सुंतो ॥
अडिङ्सोरिति किं ॥ वच्छम्मि । वच्छस्स ॥

॥ क्वचिद्डमिडोर्लोपः ॥ १३ ॥

अतो ङसि डि इत्येतयोः परतः क्वचिल्लोपो भवति ॥ वच्चा आ-
गदो । ङसेरादोदुहय इति ॥ वच्चे ठिअं । ङरेम्मोत्येवं ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो पेक्खह^७ । वाउणो पेक्ख ॥

॥ ङमो वा ॥ १५ ॥

इदुदंतयोर्ङमो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥ वाउणो ।
वाउस्स ॥ अग्नेः । वायोः ॥

॥ जसश्च ओ यूत्वं ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा । चका-
राद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

^१ सुपि—त्वा not in AB. ^२ W चकाराद्दीर्घो भ्यसि. ^३ DE अकारस्य.
^४ E परयोः. ^५ D वच्चा; ABW वच्चादो; E has both. ^६ W अग्गीणो
and वाऊणो. ^७ The MSS. here and elsewhere vary between पेक्ख and
पेक्ख. ^८ वा inserted in margin of ABD. ^९ W has two Sūtras for
S. 16, i.e., two various readings of the same, with distinct commen-
taries जस ओ वो वा ऽत्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्या-
देशौ भवतः । अत्वं इत्वं ऊत्वंच विकल्पेन । चकारात् णो ऽपि । पचे

॥ टा णा ॥ १९ ॥

इदुदंतयोष्टाविभक्तेः णा इत्ययमादेशो भवति ॥ अगिणा । वाउणा ॥

॥ सुभिस्सु दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस्सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्गी । वाऊ ॥ भिस् ॥ अग्गीहिं । वाऊहिं ॥ सुप् ॥ अग्गीसु ।
वाऊसु ॥

॥ स्त्रियां शस उदोतौ ॥ १८ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥ मा-
लाउ मालाओ । एईउ एईओ । वह्णउ वह्णओ ॥

॥ जसो वा ॥ २० ॥

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पक्षे अदंतवत् ॥
मालाउ । मालाओ । माला ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ मालं । एइं । वज्जं ॥

॥ टाडम्डिनीनाभिदेददातः ॥ २२ ॥

टा डम् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा
भवन्ति ॥

टा ॥ एईइ । एईए । एईअ । एईआ कअं ॥ डम् ॥ एईइ । एईए ।
एईअ । एईआ वणं ॥ डि ॥ एईइ । एईए । एईअ । एईआ ठिअं ॥

अदंतवत् ॥ अग्गीओ अग्गीवो अगिणो अगओ अगवो अग्गी । वा-
ऊओ etc. : then follows जसश्च ओ यूलं. ¹W स्त्रियां जश्शसोरुदोतौ.

²This Sūtra is only found in BDE (D erroneously डसो वा both in
Sūt. and Comm.) and in the Prākr. Sanj. ³So E ; B मालाई ; D

मालस्स मालादः. ⁴W टाडमिडम्डिनीनाभि-

॥ नातो ऽदातो ॥ २२ ॥

आत आकारांतस्य स्त्रीलिंगस्यानंतरं टाङ्मङीनां अत् आत् इत्ये-
तावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाद् मालाए ।
कअं । धणं । ठिअं ॥

॥ आदीतो वज्जलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ वज्जलं प्रयोक्तव्यौ ॥
सहमाणा सहमाणी । हलद्वा हलद्दी । सुप्पणहा सुप्पणही । काहा
काही ॥

॥ न नपुंसके ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन
इदुदंतयोः प्राप्तं पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते ॥ दहिं ।
मज्जं । हविं ॥ दधि । मधु । हविः ॥

॥ इज्जशसो दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशसोः स्थान इदादेशो भवति पूर्वस्यच^७

^१ W as before ; the कअं etc. are used to imply the inst. gen. and
loc. cases, i.e., कृतं धनं स्थितं. ^२ A आदितौ ; B अदितौ ; in the
Comm. A has the same, B अत् (originally आत्) and ईत्. ^३ AB
have only this ex. ^४ W then adds another Sút. (S. 25) यत्तत्किमः ॥
वज्जलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्यय-
मादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्जः । ए आदेशश्च
वज्जलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पचे जाए ताए
काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः
D adds the six examples of the genitive to the preceding Súra ; Cf.
vi., 6. ^५ W adds सौ दीर्घः पूर्वस्य. ^६ सौ—बाध्यते given from DE
(Cf. S. 18) ; ABW om. and add धणं वणं in the ex. ^७ AB only दीर्घश्च.

दीर्घः ॥ वणाइ । दहीइ । मङ्गइ ॥

॥ नामंत्रणे मावीलदीर्घविंदवः ॥ २७ ॥

आमंत्रणे गम्यमाने सौ परत ओलदीर्घविंदवो न भवन्ति । अत ओत्सोरित्योलं प्राप्तं । सुभिस्तुषु दीर्घ इति दीर्घः । सोर्विदुर्नपुंसक इति विंदुर्प्राप्तः ॥ हे वच्छ^१ । हे अगिग । हे वाउ । हे वण । हे दहि । हे मङ्ग ॥

॥ स्त्रियामात एत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने एलं भवति सौ परतः ॥ हे साले । हे साले ॥ अत्यस्य हल इति सोर्लोपः^२ ॥

॥ ईदूतोर्ह्रस्वः ॥ २९ ॥

आमंत्रणे ईदूतोर्ह्रस्वो भवति ॥ हे एइ । हे वङ्ग ॥

॥ सोर्विदुर्नपुंसके ॥ ३० ॥

नपुंसके वर्तमानस्य सोर्विदुर्भवति ॥ वणं । दहिं । मङ्गं ॥

॥ अत आरः सुपि ॥ ३१ ॥

अकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भत्तारो सो-
हइ । भत्तारं पेक्खसु । भत्तारेण कअं ॥

॥ मातुरात् ॥ ३२ ॥

मातृसंबन्धिन अकारस्याकारो भवति ॥ मात्रा सोहइ । मात्रं
पेक्खसु । मात्राइ कअं । मात्राए ॥

॥ उर्जशम्टाङ्सुषु वा ॥ ३३ ॥

जशम्टाङ्सुषु परत अकारस्य स्थाने उकारादेशो भवति वा ॥

^१ W सोः. ^२ AB om. masc. ex. ^३ Cf. iv., 6. ^४ W adds स्त्रियां. ^५ W puts S. 30 after S. 26. ^६ B सौ by mistake. ^७ W उण जशम्टाङ्सिङ्सु वा and transposes Sūtras 32, 33. ^८ The examples in AB are rather obscure, and the forms from भत्तार are only fully given in DE.

जस् । भत्तुणो भत्तारा ॥ शस् । भत्तुणो भत्तारे ॥ टा । भत्तुणा
भत्तारेण ॥ डस् । भत्तुणो भत्तारस्स ॥ सुप् । भत्तूसु भत्तारेसु ॥ आ-
रादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत ऋतो ऽरो भवति । आरापवादः ॥ पित्ररं
पित्ररेण । भात्ररं भात्ररेण । जामात्ररं जामात्ररेण ॥

॥ आच सौ ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरश्च ॥ पित्रा
पित्ररो । भात्रा भात्ररो । जामात्रा जामात्ररो ॥

[॥ राज्ञश्च ॥ ३६ ॥]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राज्ञा ॥

[॥ आमंत्रणे वा विंदुः ॥ ३७ ॥]

राजन्शब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे राज्ञं । हे राज्ञ ॥

[॥ जश्शस्डसां णो ॥ ३८ ॥]

राज्ञ उत्तरेषां जस् शस् डस् इत्येतेषां णो इत्ययमादेशो भवति ॥
राज्ञाणो पेक्खंति । राज्ञाणो पेक्ख । राज्ञाणो धणं । रक्खो धणं ॥

[॥ शस एत् ॥ ३९ ॥]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राए पेक्ख । राज्ञाणो
पेक्ख ॥

[॥ आमो णं ॥ ४० ॥]

राज्ञ उत्तरस्यामः षष्ठोबहुवचनस्य णं इत्ययमादेशो भवति ॥

¹ W भत्तुणे; A om. ² A ए, but C टा. ³ D (not E) भत्तुस्स. ⁴ A भत्तु-
स्स (?). ⁵ D आच. ⁶ These Sūtras on *rājan* (S. 36—44) are only found in
DEW; W has a few variations; DE agree. ⁷ W puts S. 40 after S. 43.

रात्राणं ॥

॥ टा णा ॥ ४१ ॥

रात्र उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

॥ डसञ्च द्वित्वं वांत्यलोपश्च ॥ ४२ ॥

रात्र उत्तरस्य डसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति ।
अंत्यस्यच लोपः ॥ रणो राइणो धणं ॥ राइणा रणा कञ्च ॥

॥ इदद्वित्वे ॥ ४३ ॥

वेति निवृत्तं । डसादेशस्य टादेशस्यच अकृते द्वित्वे रात्र इत्वं
भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति ॥ रणो रणा ॥

॥ आ णोणमोरडमि ॥ ४४ ॥

णोणमोः परयोः रात्रो जकारस्य आकारादेशः स्यात् । अडसि
षष्ठ्येकवचने न भवति ॥ रात्राणो पेक्वन्ति । रात्राणो पेक्व । रात्राणं
धणं ॥ अडसीति किं ॥ राइणो रणो धणं ॥ शेषमदंतवत् ॥ रात्रं । रा-
एहिं । रात्रा रात्रादो रात्रादु । रात्राहिंतो रात्रासुतो । रात्रमि
राए राएसु ॥ राजानं । राजभिः । रात्रः । राजभ्यः । रात्रि । राजसु ॥

॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥

आत्मनो ऽप्पाण इत्यादेशो भवति वा ॥ अप्पा^१ । अप्पाणो ॥

॥ इत्तद्वित्ववर्जं राजवदनादेशे ॥ ४६ ॥

आत्मनो ऽनादेशे राजवत्कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा ।
अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत्साधवो भवन्ति ॥ ब्रह्मा ब्रह्मा-

^१ W जलोपो वा. ^२ W णोणयोरादडसि. ^३ Cf. iii., 48. ^४ This Sūtra is only found in DEW. ; W adds the forms अत्ता अत्ताणो.

णो ॥ जुवा जुवाणो । अद्धा अद्धा^१णो ॥ ब्रह्मन् । युवन् । अध्वन् एव-
मादयो लक्ष्याणुसारेणानुगंतव्याः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे लिंगविभक्त्यादेशः

पंचमः परिच्छेदः ॥

^१ ACW आणद्धा आणद्धाणो; A om. Sans.; W explains it by
अनद्धान्; B *n.l.*

॥ अथ षष्ठः परिच्छेदः ॥

॥ भवादेजम एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जम एत्वं भवति ॥ सव्वे । जे । ते । के । कदरे ॥
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्मिंस्मित्याः ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्मिं^२ स्मि त्य इत्येत
आदेशा भवन्ति ॥ सव्वस्मिं । सव्वस्मि । सव्वत्थं^३ ॥ इअरस्मिं । इअरस्मि
इअरत्थं^५ ॥ सर्वस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किंचनज्ञाया इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणं^६ ॥ पचे । इमेण ।
एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ आम एसि ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एसिं इत्ययमादेशो वा भवति ॥
इमेसिं इमाणं^७ । एदेसिं एदाण । केसिं काण । जेसिं जाण । तेसिं
ताणं^८ ॥

किंचनज्ञाया इणा वा ॥ ३ ॥

^१ ABW स्मि for स्मिं ^२ ABW स्मि, but all have सव्वस्मिं; Cf. S. 15.
^३ A -त्या. ^४ B -स्मि. ^५ A -त्या. ^६ So BD and Hema-ch.; AW कइणा
जइणा तदणा. ^७ A -णा for -ण in these second forms; B -णं. ^८ W
adds स्त्रीलिङ्गे ऽप्येतानि रूपाणि ॥ इमांसिं । एदांसिं । कांसिं । जांसिं ।

किं । यत् । तत् । एभ्य उत्तरस्य डस आस इत्ययमादेशो भवति
वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इङ्गः स्मा म ॥ ८ ॥

इकारान्तेभ्यः किमादिभ्य उत्तरस्य डसः स्मा से इत्येतावादेशौ
भवतः ॥ किस्मा । कीमे । कीआ । कीए । कीअ । कीइ^२ ॥ जिस्मा । जीमे ।
जीआ । जीए । जीअ । जीइ ॥ तिस्मा । तीमे । तीआ । तीए । तीअ । तीइ ॥

॥ डेहिं ॥ ९ ॥

किमादिभ्य उत्तरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं ।
कस्मिं । कस्मि । कत्य ॥ जहिं । जस्मिं । जस्मि । जत्य ॥ तहिं । तस्मिं ।
तस्मि । तत्य ॥

॥ आहे इआ काल ॥ १० ॥

किञ्चत्तङ्गो डेः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे ।
जाहे । ताहे ॥ कइआ । जइआ । तइआ ॥ कहिं इत्यादयो ऽपि ॥
कदा । यदा । तदा ॥

॥ त्तो दो डमे ॥ ११ ॥

किञ्चत्तङ्गो डमेः त्तो दो इत्येतावादेशौ भवतः ॥ कत्तो । कदो ॥
जत्तो । जदो ॥ तत्तो । तदो ॥

॥ तद ओअ ॥ १२ ॥

तद उत्तरस्य डमेरोकारादेशो भवति वा ॥ तो । तत्तो । तदो ॥

तासिं ॥ ^१ W reads S. 6, डसः स्मासो स्त्रियां ॥ इकारान्तेभ्यश्चाकारां-
तेभ्यश्च स्त्रियां किमादिभ्य उत्तरस्य डसः स्मा सो etc., after the ex.
it adds डस्यहणेन डसिङ्गहणं (Cf. v., 22, var. lect.) Cf. Lass.
Inst., p. 321—3. ^२ BW कीई, and similarly जीई तीई. ^३ B कईआ
etc. ^४ BD तो for त्तो, and similarly in Comm. ^५ W तद उअ. ^६ AW
उकार-. ^७ A om.; W तउ; for तो cf. S. 20; Hema-ch. also gives it,

॥ डसा मे ॥ ११ ॥

वेति वर्तते । तदो डसा सह मे इत्ययमादेशो भवति । पच्चे यथा-
प्राप्तं ॥ मे । तास । तस्स ॥

॥ आमा मि ॥ १२ ॥

तद् आमा सह मि इत्ययमादेशो वा भवति ॥ मि । ताण ॥ तेषां
तासां ॥

॥ किम क ॥ १३ ॥

किंशब्दस्य सुपि परतः क इत्ययमादेशो भवति ॥ को । के । केण ।
केहिं ॥

॥ इदम इम ॥ १४ ॥

सुपि परत इदम इम इत्ययमादेशो भवति ॥ इमो । इमे । इमं ।
इमेण । इमेहिं ॥

॥ स्सस्सिमोरदा ॥ १५ ॥

स्सस्सिमोः परत इदमो ऽदादेशो वा भवति ॥ अस्स । इमस्स ॥
अस्सिं इमस्सिं ॥

॥ इदम द ॥ १६ ॥

इदमो दकारेण सह डेः स्थाने हकारादेशो वा भवति ॥ इह ॥
पच्चे । अस्सिं । इमस्सिं । इमस्सि ॥

and it is found in the Setubandha ; see Höfer, Zeitsch., p. 517. ¹ A om. Sans. ; BD add तस्य तस्याः (for से ?) ; W adds स्त्रियामपि से तस्सा । डस्यहणे डसियहणं मे तत्तो. ² Only in DW. ³ So BDE (B ताण) ; A स्सिं ताणा ; W मिं ताण तेमिं ; Hema-ch. also has मिं. ⁴ AB कहिं ⁵ DW add वा ; B confuses Sūtras 14, 15. ⁶ W सस्सिमोरदा. ⁷ A इद-मस्स. ⁸ W अस्सि (अस्सिं in S.16.) ⁹ A इदमस्सिं, but not so in S.16. ¹⁰ Added

॥ न त्यः ॥ १७ ॥

इदमः परस्य डेः त्य इत्ययमादेशो न भवति ॥ डेः स्निग्धित्या इति प्राप्ते प्रतिषिध्यते ॥ इह । अस्मिं । इमस्मिं । इमस्मि ॥

॥ नपुंसके स्वमोदिदभिणमिणमो ॥ १८ ॥

नपुंसकलिङ्गे इदमः स्वमोः परतः सविभक्तिकस्य इदं इणं इणमो इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो धणं ॥

॥ एतदः मार्वात्वं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओत्वं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥ एस् । एसो ॥ एषः ॥

॥ त्तो डमे ॥ २० ॥

एतदः परस्य डमेः त्तो इत्ययमादेशो भवति ॥ एत्तो । एदादो । एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्तलोपो ॥ २१ ॥

एतदस्तकारस्य त्तोत्ययोः परतो लोपो भवति ॥ एत्तो । एत्य ॥

॥ तदेतदोः मः सावनपुंसके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्तकारः तस्य सकारादेशो भवति अनपुंसके सौ परतः ॥ सो पुरिसो । सा महिला । एस । एसो । एसा ॥ साविति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥ तं एदं धणं ॥

॥ अदमो दो मूः ॥ २३ ॥

अदमो दकारस्य सुपि परतो मुं इत्ययमादेशो भवति ॥ अमू

from DW. ¹ A इणमं. ² A एसा (?); W has as an ex. एदो एदं = एतत्. ³ DW तो. ⁴ BD (not W) एतो. ⁵ DW तो-. ⁶ D एतो; for these cf. Lass., p. 129. ⁷ सावितिकिं and its examples not in A. ⁸ A मू; B मूः. ⁹ AB मू.

पुरिसो । अमू महिला । अमूओ पुरिसा । अमूओ महिलाओ । अमूं
वणं । अमूदं वणादं ॥

॥ पदस्य ॥ २५ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अहं पुरिसो ।
अह महिला । अह वणं ॥ हादेशो ऽयमोत्तावविदून् चिष्वपि लिंगेषु
परत्वाद्वाधते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित ऊर्द्धमनुक्रमिष्यामः
पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युग्मदस्तं तुमं ॥ २६ ॥

सावित्येव । युग्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥
तं आगदो । तुमं आगदो ॥

॥ तंचामि ॥ २७ ॥

युग्मदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंच^८ ॥ तुं
पेक्खामि । तुमं पेक्खामि ॥

॥ तुज्जे तुस्से जामि ॥ २८ ॥

^१ So DE; A om.; B अमूणो; W अमूउ. ^२ W अमूउ. ^३ B अमू.
^४ Cf. Lass. Inst., p. 327. ^५ B अहं throughout. ^६ DE युग्मदस्तं तुवं and
similarly in Comm. ^७ ABC तंचामि; DE तंचामि; W (and the
Prákr. Sanjiv.) तुंचामि;—if तं be correct, it must be the enclitic
form (Cf. Lass. Inst., p. 328) but it is probably a mistake for तुं in
copying from a MS. in the Bengálí character. ^८ W तं तुमंच; DE
seem to give तुमंच as a new Súra, and add to this in its Comm.
चकारात् तुं तुवंच. ^९ MSS. ह्य here: in the following Sútras D

युष्मदः पदस्य जसि परतः तुज्जे तुम्हे इत्येतावादेशौ भवतः ॥
तुज्जे आगदा । तुम्हे आगदा ॥

॥ वोच शसि ॥ २६ ॥

शसि युष्मदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्जे
तुम्हे च ॥ वो पेक्खामि ॥ तुज्जे तुम्हे पेक्खामि ॥

॥ टाडोस्तद तए तुमए तुमे ॥ २७ ॥

युष्मदुत्तरयोः टा डि इत्येतयोः तद तए तुमए तुमे इत्येत आ-
देशा भवन्ति ॥ टा ॥ तद तए तुमए तुमे कञ्च ॥ डि ॥ तद तए तुमए
तुमे ठिञ्च ॥

॥ डसि तुमो तुह तुज्ज तुम्ह तुम्मा ॥ २८ ॥

युष्मदः पदस्य डसि तुमो तुह तुज्ज तुम्ह तुम्मा इत्येत आदेशा
भवन्ति ॥ तुमो पदं । तुह तुज्ज तुम्ह तुम्मा पदं ॥

॥ आडि च ते दे ॥ २९ ॥

आडि तृतीयैकवचने चकाराद् डसि च परतो युष्मदः पदस्य ते दे
इत्येतावादेशौ भवतः ॥ ते कञ्च । दे कञ्च ॥ ते धणं । दे धणं ॥

॥ तुमाइ च ॥ ३० ॥

आडि युष्मदः पदस्य तुमाइ इत्ययमादेशो भवति ॥ तुमाइ कञ्च ॥

॥ तुज्जेहिं तुम्हेहिं तुम्मेहिं भिसि ॥ ३१ ॥

भिसि परतो युष्मदः पदस्य तुज्जेहिं तुम्हेहिं तुम्मेहिं इत्येत आ-
देशा भवन्ति ॥ तुज्जेहिं तुम्हेहिं तुम्मेहिं कञ्च ॥

generally has न्ह, the other MSS. ह्न (Cf. iii., 8); W generally writes ह्न for ज्ञ. ¹ तुम्मा plain in CEW; AB not clear, except in one ex.; D reads तुम्ह, corrected in the margin to तुम्मा; only D has तुम्ह, the others तुम्ह. ² W adds चकारात् डसि च. ³ So MSS. plainly; D as

॥ अमो तत्ता तदत्ता तुमादो तुमादु तुमाहि ॥ ३५ ॥

ऊसौ परतो युष्मदः पदस्य तत्तो तदत्तो तुमादो तुमादु तुमाहि इत्येत आदेशा भवन्ति ॥ तत्तो आगदो । तदत्तो तुमादो तुमादु तुमाहि आगदो ॥ तदागतः ॥

॥ तुम्हाहिंतो तुम्हासुंतो अमि ॥ ३६ ॥

युष्मदः पदस्य पंचमीवज्जवचने भ्यसि तुम्हाहिंतो तुम्हासुंतो इत्येतावादेशौ भवतः ॥ तुम्हाहिंतो तुम्हासुंतो आगदो ॥

॥ वो मे तुज्झाणं तुज्झाणमामि ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो मे तुज्झाणं तुम्हाणं इत्येत आदेशा भवन्ति ॥ वो धणं । मे धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ ऊा तुमसि ॥ ३८ ॥

युष्मदः पदस्य ऊौ परतः तुमसि इत्यादेशो भवति ॥ तुमसि ठिअं ॥ पूर्वोक्ताश्च तदप्रभृतयश्चत्वारो ऽप्यादेशा भवन्ति ॥

॥ तुज्जेसु तुम्हेसु सपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीवज्जवचने तुज्जेसु तुम्हेसु इत्येतावादेशौ भवतः ॥ तुज्जेसु ठिअं । तुम्हेसु ठिअं ॥

॥ अस्मदो असहमहअ सौ ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवन्ति ॥ हं अहं अहअं करेमि ॥

before, तुम्हेहिं, corrected in the margin; only D न्ह for ह्वा in the second form. ¹BD ततो तदतो, but B not so originally. ²AW -हयः as a compound; Cf. S. 48. ³So BDE; A has वो मे तुज्झाणं तुम्हाणं आमि; W वो ते तुज्झाणं तुम्हाणमामि; and similarly in the Comm. of each. ⁴पूर्व—भवन्ति not in A; Cf. S. 30. ⁵So BDW (and

॥ अहमि'रामि च ॥ ४२ ॥

अमि परतो ऽस्मदः पदस्य अहमि इत्ययमादेशो भवति । सौ च ॥
अहमि पेक्ख । अहमि करेमि ॥ मां प्रेचस्व । अहं करोमि ॥

॥ मं ममं ॥ ४३ ॥

अमोति वर्तते । अस्मदः पदस्य अमि परतो मं ममं इत्येतावादेशौ भवतः ॥ मं ममं पेक्ख ॥

॥ अग्हे जश्शमो ॥ ४४ ॥

अस्मदः पदस्य जश्शमोः परतः अग्हे इत्ययमादेशो भवति ॥ अग्हे
आगदा । अग्हे पेक्ख ॥

॥ एो^१ शमि ॥ ४५ ॥

अस्मदः पदस्य शमि परतो एो इत्ययमादेशो भवति ॥ एो पेक्ख ॥
अस्मान् प्रेचस्व ॥

॥ आडि मे ममाद् ॥ ४६ ॥

अस्मदः पदस्य आडि परतो मे ममाद् इत्येतावादेशौ भवतः ॥
मे कअं । ममाद् कअं ॥

॥ डौच मद मए ॥ ४७ ॥

अस्मदः पदस्य डौ परतो मद मए इत्येतावादेशौ भवतः । चका-
रात्तृतीयैकवचनेच ॥ मद मए ठिअं । मद मए कअं ॥

॥ अग्हेहि मिमि ॥ ४८ ॥

probably C); A तुह्मेसु तुम्हेसु as in S. 37; A has तुमेसु in ex. ¹ A अहमि in Sút. and ex.; W reads the Sút. अहमि चामि. ² A leaf (Sútras 43—58) is here lost in A (Cf. Lass. Inst., p. 330); C has the missing Sútras, but often corrupt. ³ BCDE एे; W एो; Hema-ch. gives as his Sút. अग्हे अग्हो अग्ह एे शसा. ⁴ B टाविभक्तौ.

अस्मदः पदस्य भिसि अन्हेहिं इत्ययमादेशो भवति ॥ अन्हेहिं कञ् ॥

॥ मत्तो मदत्तो ममादो ममादु ममाहि कुम्भौ ॥ ४८ ॥

अस्मदः पदस्य डम्भौ परत एत आदेशा भवन्ति ॥ मत्तो गदो ।
मदत्तो । ममादो ममादु ममाहि गदो ॥

॥ अन्हाहिंतो अन्हासुंतो भ्यमि ॥ ४९ ॥

अस्मदः पदस्य भ्यमि परत अन्हाहिंतो अन्हासुंतो इत्येतावादेशौ
भवतः ॥ अन्हाहिंतो अन्हासुंतो गदो ॥

॥ मे मम मच्च मज्झ डमि ॥ ५० ॥

अस्मदः पदस्य डमि परत एत आदेशा भवन्ति ॥ मे धणं । मम मच्च
मज्झ धणं ॥

॥ मज्झ णो अन्ध अन्हाणमन्धे आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्झ णो अन्ध
अन्हाणं अन्धे धणं ॥ अस्माकं धनं ॥

॥ ममन्नि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो ममन्नि इत्यादेशो भवति ॥ ममन्नि
ठिञ्चं ॥ पूर्वोक्तौ मद मए इत्येतौच^७ ॥

॥ अन्हेसु सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीबहुवचने सुपि परतः अन्हेसु इत्ययमादेशो
भवति ॥ अन्हेसु ठिञ्चं ॥

^१ B ममत्तो. ^२ B om.; Sūtras 48, 49 desunt in C. ^३ B अन्हेहिंतो
अन्हेसुंतो. ^४ W मज्झाणो. ^५ BC om. अन्धे; the Prāk. Sanj. om. मज्झ
and varies between णो and णे. ^६ BC मज्झाणो (in one word); W मज्झा-
णो; E has no Comm.; only D मज्झ धणं णो धणं, which Hema-ch.
confirms. ^७ पूर्व—तौच added from B; Cf. S. 46. ^८ D अन्हेसुं.

॥ देदो^१ ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ दिशब्दस्य दो इत्ययमादेशो भवति सुपि परतः ॥ दोहिं^१ । दोसु^१ ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्तिः^२ ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं^३ । तीसु^४ ॥ त्रिभिः । त्रिषु ॥

॥ तिस्ति^५ जश्शस्मभ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्मभ्यां सह तिस्ति इत्यादेशो भवति ॥ तिस्ति आगदा । तिस्ति पेक्ख ॥ त्रय आगताः । त्रीन्प्रेक्षस्व ॥

॥ देदुवे दोणि वा ॥ ५७ ॥

दिशब्दस्य जश्शस्मभ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥ दुवे कुणंति । दोणि कुणंति ॥ पचे दो कुणंति ॥ दौ कुरुतः ॥ दुवे पेक्ख । दोणि पेक्ख । पचे दो पेक्ख ॥ दौ प्रेक्षस्व ॥

॥ चतुरश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्मभ्यां सह चत्तारो चत्तारि इत्येतावादेशौ भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे पेक्ख^७ ॥

॥ एषामामो एहं ॥ ५९ ॥

^१ D दोसुं. ^२ W (and the Prákr. Sanj.) त्रेस्ती. ^३ So W; the other MSS. ति-. ^४ So CW; the others तिसु (D -सुं). The Prák. Sanj., Sanksh. Sára, and Hema-ch. all have i; Cf. Lass., Inst., p. 102. ^५ B तिस्स (sic); C तिणा; D तिस्ति; E तिस्सि (sic); W तिणि; Cf. Lass., p. 319. ^६ A recommences here; cf. p. 55, note 2. ^७ W adds भिसा-दौ रेफतकारयोर्लोपः । तेन चऊहिं etc. ^८ A हू throughout.

एषां द्वित्रिचतुः शब्दानामामः स्थाने एहं इत्ययमादेशो भवति ॥
दोएहं धणं । तिएहं धणं । चतुएहं धणं ॥

॥ शेषो ऽदंतवत् ॥ ६० ॥

शेषः सुब्विधिरदंतवद्भवति । अकारांताद् भिसो हिं इत्ययमादेश उक्त इकारोकारांतादपि भवति । अग्गीहिं वाज्जहिं । एवं मालाहिं एद्दिहिं वह्महिं । अग्गिस्स वाउस्स । अग्गीदो । वाज्जदो । अग्गीदु । वाज्जदु । एवं दोहिं तीहिं चज्जहिं ॥

॥ न डिङ्ख्योरेदातो ॥ ६१ ॥

इकारोकारांतानां डिङ्ख्योरदंतवद् एकाराकारौ न भवतः ॥
अग्गिस्मि वाउस्मि । अग्गीदो वाज्जदो । अग्गीदु वाज्जदु । अग्गीहि वाज्जहि ॥

॥ ए भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्वं न भवति ॥
अग्गीहिंतो वाज्जहिंतो ॥ अग्गीसुंतो । वाज्जसुंतो ॥

॥ दिवचनस्य बज्जवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङां च दिवचनस्य बज्जवचनं प्रयोक्तव्यं ॥

¹ ACDE चतुएहं; W चउएहं; B om. and confuses the Comm. of SS. 59, 60. ² So D; A शेषेषु विधि-. ³ W तीहिं; the rest तिहिं; Cf. note 4, p. 57; *moz* W चज्जहिं; A चदुहिं; BDE चउहिं; the other Gram. have *ū*. ⁴ A इकारांतात्; B -तानां; W इकाराद्यंतानां. ⁵ Cf. v. 6, 9. ⁶ W added च to the Sút., and, therefore, adds erroneously here चकाराद् भिसि च. ⁷ The MSS. have अग्गीहिं, etc., the anusw. being optionally added or not by S. iv., 16. ⁸ ACDE (and the Prák. Sanj.) ए; BW आ; and similarly in the comm.; Cf. v. 12, and Lass., p. 310.

वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहिं । वच्छाहितो ॥ वृक्षयोः । वच्छा-
ण । वच्छेसु ॥

तिङो यथा ॥ तिष्ठतः । चिट्ठंति ॥

॥ चतुर्थ्याः षष्ठी ॥ ६४ ॥

चतुर्थीविभक्तेः स्थाने षष्ठीविभक्तिर्भवति ॥ वम्हण^२स्स देहि । वम्ह-
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे सर्वनाम
परिच्छेदः षष्ठः ॥

^१A चतुर्थी. ^२A वंभण-; D वभ- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ ततिपोरिदेतौ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥
पठद् पठए । सहद् सहए ॥ पठति पठते । सहति सहते ॥

॥ यास्मिपोः मि मे ॥ २ ॥

यास्मिप् इत्येतयोरेकैकस्य स्थाने सि से इत्येतावादेशौ भवतः ॥ पठ-
सि पठसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पढामि । हसामि । सहामि ॥

॥ न्तिहेत्यामोमुमा वज्जषु ॥ ४ ॥

वज्जषु वर्तमानानां तिङां स्थाने न्ति ह इत्यां मो मु म इत्येत आ-
देशा भवन्ति ॥ प्रथमपुरुषस्य । रमन्ति^१ । पठन्ति । हसन्ति ॥ मध्यमस्य ॥
रमह । पठह । हसह । पठित्या^{१०} ॥ उत्तमस्य ॥ पढामो^{११} । पढमु । पढम ॥

^१ BD ते. ^२ The MSS. often read पठ; cf. ii., 24. ^३ So MSS.; it is reversed in the comm. of S. 5. ^४ एकै- not in A. ^५ A मि. ^६ A पढमि, etc. ^७ AW ति in Sút. and comm. ^८ ABD इत्या आमो; W इत्य आमो; Hema-ch. and the Prákṛita Sanj. have इत्या and मो, which seems better; cf. S. 7; E has no comm. ^९ The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. ^{१०} ADE पठित्या; B पढित्या; W पढित्य; cf. Lass., p. 336, and *infra*. Sút. 17. ^{११} E पढमो; cf. S. 31.

॥ अत ए मे ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्थासोर् ए मे इत्या-
देशावत एव परौ भवतः । नान्यस्मात् ॥ ततिपोः । रमए पठए ॥
सिप्थासोः । रमसे पठसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेर्लोपः ॥ ६ ॥

अस्तेर्धातोः थास्तिपोरादेशयोः परतो लोपो भवति ॥ सुत्तो सि ।
पुरिसो सि ॥ सुप्तो ऽसि । पुरुषो ऽसि ॥

॥ मिमोमुमानामधोहश्च ॥ ७ ॥

मिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः । अस्तेश्च
लोपः ॥ गअो न्हि । गअ न्हो । गअ म्ज्ज । गअ न्ह ॥ गतो ऽस्मि ।
गताः स्मः ॥

॥ यक ईअइज्जो ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः ॥ पठीअइ पठिज्जइ ।
सहीअइ सहिज्जइ ॥ पयते । सस्यते ॥

॥ नांत्यद्विले ॥ ९ ॥

धातोरंत्यद्विले सति यक ईअ इज्ज इत्यादेशौ न भवतः ॥ हसइ ।
गमइ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन द्विलविधानात् । द्विल-

¹ नित्य—भवतः from BD; A is obscure here; cf. SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. ² A असेर्लोपः. ³ E परयोः; A असेर्धातोः परतः थास्ति-पोर्लोपः. ⁴ A सुणो. ⁵ A om. मु in Sút. and comm. ⁶ W मध्ये in Sút. and comm.; B n.l. ⁷ A gives the plur. ex. गअा ह्या गअो ह्या; B has गअो throughout; W adds *samyogapúrvo hraswah*; Cf. iv., 1, note. ⁸ Cf. viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । दिवाविधाने तु भवत एव ॥ गमी-
अद । गमिज्जद ॥

॥ न्तमाणौ श्रुतशानचोः ॥ १० ॥

श्रुत शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥
पठंतो । पठमाणो । हंसंतो । हसमाणो ॥

॥ ईच स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः श्रुतशानचोरीकारादेशो भवति । न्तमाणौ
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति हि ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिइ ।
हसिहिइ ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यंति ।
हसिष्यंति ॥

॥ उत्तमे स्मा हाच् ॥ १३ ॥

भविष्यत्युत्तमे स्मा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिञ्च ॥ हो-
स्सामि । होहामि । होहिमि । होस्सामो । होहामो । होहिमो ।
इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना स्मा हाच् ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्मंशब्दः प्रयोक्तव्यो वा ॥
होस्मं । पचे होस्सामि । होहामि । होहिमि ॥

is given from BD ; W absurdly makes a new Sūtra of it, besides having it in Sect. viii. ¹ DE त for न्त throughout. ² The MSS. vary between सह and हस. ³ DW ईच ; A इत् ; B इच ; all have ई in the ex. ⁴ AD हि. ⁵ A होहीइ हसिहोइ. ⁶ BDW add the pl. forms in म and मु, होस्सामु etc. ⁷ W मिपा. ⁸ D adds हसिस्मं etc.

[॥ मोममहिस्साहित्यः ॥ १५ ॥

भविष्यति काल उत्तमे वज्रवचनादेशस्य मो मु म इत्येतैः सह हि-
स्सा हित्या इत्येतावादेशौ वा भवतः ॥ होहिस्सा होहित्या । हसिहिस्सा
हसिहित्या ॥ भविष्यामः । हसिष्यामः ॥ पचे । होहिमो । होस्सामो ।
होहामो । हसिहिमो । हसिस्सामो । हसिहामो । एवं मुमयोरपि ।
इत्यादि ॥

[॥ छदाश्रुवचिगमिरुदिदृशिर्विदरूपाणां काहं दाहं मोच्छं वा-
च्छं^७ गच्छं रोच्छं दच्छं वेच्छं ॥ १६ ॥

भविष्यति काल उत्तमैकवचने छजादीनां स्थाने यथासंख्यं काहं
प्रभृतय आदेशा भवन्ति ॥ काहं करिष्यामि । दाहं दास्यामि । मोच्छं
ओष्यामि । वोच्छं वक्ष्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि ।
दच्छं द्रक्ष्यामि । वेच्छं वेत्स्यामि इत्यादि ॥

[॥ अवादीनां त्रिव्यप्यनुस्वारवज्र हिलोपस्य वा ॥ १७ ॥

अ इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिव्यपि पुरुषेषु परतो
भविष्यति काले सोच्छं इत्यादय आदेशा भवन्ति । अनुस्वारं विहाय ।
हिलोपस्य वा ॥

सोच्छिद् सोच्छिहिद् । ओष्यति ॥ सोच्छिन्ति । सोच्छिहन्ति । ओ-
ष्यन्ति ॥ सोच्छिमि सोच्छिहिमि । ओष्यसि ॥ सोच्छित्या । सोच्छिहि-
त्या । ओष्यथ ॥ सोच्छिमि । सोच्छिहिमि । ओष्यामि ॥ सोच्छिमो ।

^१ Sūtras 15—22 are only found in BDEW ; for Sūt. 15, Cf. Lass. Inst., p. 353. ^२ BW om. ^३ B होहिस्सामो (?) ^४ DW om. ^५ B gives these in full. ^६ Cf. Lass. p. 351 for this Sūt. ^७ B मोत्थं वोत्थं ; the other MSS. prefer क्. ^८ So W ; BDE रुच्छं. ^९ W adds रूपग्रहणा-दन्यत्रापि । यथा मोहं पेहं । मोक्ष्यामि प्रेक्ष्यामि. ^{१०} W om. अपि ; for Sūt., cf. Lass., p. 353. ^{११} So BW ; DE -त् in both ex. ; cf. vii., 4.

सोच्छिहमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहिम ।
सोच्छिस्सामो । सोच्छिस्सामु । सोच्छिस्साम^१ ॥ ओय्यामः ॥ एवं वोच्चा-
दिरपि ॥

॥ उसुमु विधादिष्वेकस्मिन् ॥ १८ ॥]

विधादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ सु मु इत्येत आ-
देशा भवन्ति ॥ हसउ । हससु । हस^४मु ॥ हसतु । हस । हसानि ॥

॥ नुहमो वज्रषु ॥ १९ ॥]

विधादिषु वज्रषूत्पन्नस्य प्रत्ययस्य यथासंख्यं न्तु ह मो इत्येत
आदेशा भवन्ति ॥ हसंतु^६ । हसह । हस^७मो ॥

॥ वर्तमानभविष्यदनद्यतने योर्ज्ज्जा वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विधादिषु चोत्पन्नस्य प्रत्ययस्य ज्ज ज्जा
इत्येतावादेशौ वा भवतः । पचे यथाप्राप्तं । वर्तमाने तावत् । होज्ज
होज्जा । हसेज्ज हसेज्जा । पचे होइ हस^{१०}इ ॥ भविष्यदनद्यतने । होज्ज
होज्जा । पचे होहिइ इत्यादि ॥ विधादिष्वेवं ॥

^१ W adds सोच्छिहामो -मु -म सोच्छिस्सा सोच्छिहित्या वोच्छिहिस्सा ;
the Comm. in B is corrupt, but seems = W ; both further add *vochha*
at full length. ^२ W उहिसु. ^३ E adds त्रिष्वनुवर्तते. ^४ DE add वेक्कउ
-सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the
last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो
याच्याः ; B adds a very long Comm. applying these forms at full
length to the potent. 1st and 3rd pret., 1st fut. and bened. ^५ W तु-
^६ W हसतु ^७ W हसमो. ^८ Only W has -तनयोश्च ज्ज- ; E has through-
out *adya* for *anadya* ; Cf. Lass. pp. 357, 358. ^९ W adds चकारात्
here. ^{१०} BW add एवं पुरुषत्रये ऽपि एकवचनवज्रवचनरूपाणि बोद्ध-
व्यानि which Hema-ch. also seems to allow. ^{११} So E ; D om. ; BW

[॥ मध्येच ॥ २१ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु च धातुप्रत्यययोर्मध्ये ज्ज्
ज्जा इत्येतावादेशौ वा भवतः^२ ॥ वर्तमाने । होज्जइ होज्जाइ । पचे
यथाप्राप्तं । विध्यादिषु । होज्जउ होज्जाउ । भवेदित्यादि^३ ॥

[॥ नानेकाचः ॥ २२ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु चानेकाचो धातोः प्रत्यये
परे मध्ये ज्ज् ज्जा इत्येतावादेशौ न भवतः किंलंत एव भवतः ॥ हसइ
तुवरइ ॥ अंते यथा हसेज्ज^४ हसेज्जा तुवरेज्ज^५ तुवरेज्जा । एवमन्ये
ऽप्युदाहर्तव्याः ॥

॥ ईअ भूते ॥ २३ ॥

add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans.
expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत्
अकरोत् अकुरुत बभूव चकार चक्रे इत्यादि । ; Hema-ch. in his
corresponding Sút. agrees with DE, but adds *anye tu anyásám api-*
chchhanti ; hojja, bhavati, bhavet, bhavatu, abhavat, abhūt, babhūva,
bhūyāt bhavitā bhavishyati abhavishyadvā ityarthah. ^१ DE मध्यमे च.
^२ E gives ex. without Comm. ^३ Only W adds भविष्यति होज्जइ-इइ.
^४ DE om. ^५ W भवतु ; B adds भवेत् भवतु etc., as in S. २०. ^६ D (not
E) om. this Sút., and much of Comm., but it is supplied in margin.
^७ D हसिज्ज ; E has *i* for *e* in all. ^८ D तुवरिज्ज. ^९ BW om. and add
पठेज्ज-ज्जा । करेज्ज-ज्जा. ^{१०} ADE इअं ; B ईअं ; W has three Sútras
ईअ भूते ॥ भूते वर्तमानाद्धातोः प्रत्ययस्य ईअ आदेशः स्यात् ॥ आ-
सीअ । गेहीअ । हसीअ । पठीअ ॥ आसीत् । अग्रहीत् । अहसत् । अप-
ठत् । इत्यादि । पुरुषत्रयरूपाणि एकवचनबहुवचनरूपाणि च बोद्ध-
व्यानि ; then follow एकाचो हीअ ॥ (S. २४) and इअं भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईअ इत्ययमादेशो भवति ॥ ऊवीअ
हसीअ^१ ॥ अभवत् । अहसत् ॥

॥ यत्काचो हीअ ॥ २३ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीअ इत्ययमादेशो भवति ॥
होहीअ^२ ॥ अभूत् ॥

॥ अस्मेरासि ॥ २४ ॥

अस्मेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राआ ।
आसि वह् ॥ आसीद्राजा । आसीदधूः ॥

॥ णिच णटादेरत आत ॥ २६ ॥

णिच् प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आलं
भवति ॥ कारेइ । हासेइ । पाठेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आति च ॥ २७ ॥

णिच् आवे इत्ययमादेशो भवति । चकारात्पूर्वा^३क्तं च ॥ करावेइ ।

काले धातोः प्रत्ययस्य इअं इत्यादेशः । भासिअं हसिअं पठिअं । भा-
सिं हसितं पठितं (W in fact gives the var. readings of *one* Sūt. as
two); the copyists add anusw. wrongly, as if the rule applied to the
past participle (for which *vide* S. 32), *Cf.* Lass., p. 354; Hema-ch.,
the Pr. Sanj., and the Sanksh. Sāra read ईअ. The Pr. Sanj. adds
in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhūta*
by लुङ् लङ् and लिट्. ^१ ADE भविअं हसिअं; B ऊविअं (*cf.* viii., 1)
करीअं हसीअं^१; none give Sans. expl.; the Pr. Sanj. ऊवीअ. ^२ A
हिअ in Sūt., but हीअ in Comm.; BDE हीअं; W (and the Pr. Sanj.)
होअ; *Cf.* Lass., p. 354. ^३ W adds काहीअ एदाहीअ । चकार
अदात्. ^४ Only in W; W then adds a new Sūt., ल्यप् कारे हीअ;
see App. ^५ A only आसी. ^६ W एलं. ^७ B कारा-; all the ex. in W have *ā*.

हसावेद । पठावेद । कारावेद^१ इत्यादि ॥

॥ आवि^२ कर्मसंविद्य ॥ ३८ ॥

एच आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोश्च ॥
कराविञ्च^३ हसाविञ्च^४ पठाविञ्च^५ । कारिञ्च^६ हासिञ्च^७ पाठिञ्च^८ ॥ भावकर्मणोश्च
कराविज्जइ । हसाविज्जइ । पठाविज्जइ । कारिज्जइ । हासिज्जइ ।
पाठिज्जइ ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पाथ्यते ॥

॥ नैदावे^९ ॥ ३९ ॥

क्तभावकर्मसु एचिप्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥
कारिञ्च^३ । कराविञ्च^४ । कारिज्जइ । कराविज्जइ^५ ॥

॥ अत आ मिपि वा ॥ ४० ॥

अकारांताङ्गातोर् मिपि परत आकारादेशो भवति वा ॥ हसा-
मि । हसमि ॥

॥ इच्च वज्रषु ॥ ४१ ॥

मिपो वज्रषु परतो ऽत इकारादेशो भवति । चकारादा^७कारश्च ॥
हसिमो । हसामो । हसिमु । हसामु^८ ॥

॥ के ॥ ४२ ॥

क्तप्रत्यये परतो ऽत इर्भवति ॥ हसिञ्च^३ । पठिञ्च^५ ॥

॥ एच क्तातुमुन्तव्य ॥ ४३ ॥

क्ता तुमुन्तव्य इत्येतेषु भविष्यति काले च अत एव भवति । चका-

^१ B पटे-. ^२ BD om. ^३ W का-, and similarly अ in all the ex. ^४ This Sūt. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds क्तभाव- in Sūt.); the MSS. agree in Comm.; Cf. Lass., pp. 360, 363. ^५ EW काराविञ्च^३ but कराविज्जइ. ^६ BW add the forms of पठ and हस. ^७ AD आच. ^८ BW add हसिम हसाम. ^९ BW एच्च.

रादिश्च ॥ हमेऊण हसिऊण^१ । हमेउं हसिउं । हमेअव्वं हसिअव्वं^२ ।
हमेहिइ हसिहिइ ॥

॥ लकारादेशे ॥ ३४ ॥

लकारादेशे परतो ऽत एवं भवति वा ॥ हसइ हसइ । पढइ
पढइ । हमेति हसंति । हमेउ हसउ ॥

इति वररुचिकृते प्राकृतप्रकाशे तिङ्विधिर्नाम
सप्तमः परिच्छेदः ॥

^१ AB -ऊण; Cf. iv., 24. ^२ W हमेव्वं हसिव्वं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होङ्वन् ॥ ७ ॥

भू सत्तायां । एतस्य धातोर्हो ङव इत्येतावादेशौ भवतः ॥ होङ्
ङवङ् । हीति ङ्वन्ति ॥

॥ के ङः ॥ २ ॥

भुवः क्तप्रत्यये परतो ङ इत्यादेशो भवति ॥ ङङ् ॥

॥ प्रादेभ्यः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवङ् । उभ्वङ् ।
संभवङ् । परिभवङ् ॥

॥ त्वरस्तुवरः ॥ ४ ॥

जित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥ तुवरङ् ॥

॥ के तुरः ॥ ५ ॥

क्तप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिङ् ॥

॥ घुणो घोणः ॥ ६ ॥

घुणघूर्ण भ्रमणे । अस्य धातोर्घोण इत्ययमादेशो भवति ॥ घोणङ् ॥

॥ नुदो लोणः ॥ ७ ॥

¹ BW add several more ex. ; B corrupt ; W होहिङ् होङ् etc. ² A ङ
BD ङ् ; W ङः ; the Pr. Sanj. ङ्. ³ BD ङङ्. ⁴ A घोणो ; D घूर्णो.
⁵ A घुण कर्ण. ⁶ D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोर्लोण
इत्यादेशो भवति । लोणङ् पलोणङ् ; E नुदेर्लोणः with ex. लोणङ्

णुद प्रेरणे । अस्य धातोर्णोस्त्व इत्ययमादेशो भवति ॥ णोस्त्वद ।
पणोस्त्वद ॥

दूङ् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमद^१ ॥

अटपट^२गतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलि^३अं
हिअअं ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेद^५ ॥

वृषादीनामृतः स्थाने अरि इत्यादेशो भवति ॥ वरिसद । करि-
सद । मरिसद । हरिसद ॥

चकारांतस्य धातोर्चतः स्थान अर इत्यादेशो भवति ॥ मृ ।
मरद ॥ मृ । सरद ॥ वृ । वरद ॥

डुकृञ्करणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणद ।
करद ॥

पल्लोणद ; B has both Sút. confused ; W has first णुदो णोलः with
ex. णोलद णोस्त्वद । गमादिवाङ्मिलं ; then नुदो ल्लोणः with ex.
लोणद पलोणद ; the Sanksh. S. (in Delius) has णुद् णोस्त्व ; the
Pr. Sanj. as in text. ^१ B adds दुम्मेद. ^२ A (not C) अट परिगतौ ; B
पटगतौ. ^३ BW फलद ; W om. हिअअं. ^४ D पदः ; this Sút. is sup-
plied in marg. of A, but is in the text of C. ^५ BW add पालद.

॥ जृभो जभञ्च ॥ १४ ॥

जभ जृभो गात्रविनामे । अस्य धातोर्जभाञ्च इत्ययमादेशो भवति ॥
जभाञ्चइ ॥

॥ ग्रहेर्गेहः ॥ १५ ॥

ग्रह उपादाने । अस्य धातोर्गेहो भवति ॥ गेहइ ॥

॥ घेत् क्वातुमुन्त्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति क्वातुमुन्त्येषु परतः ॥ घेत्तू^५ ।
घेत्तुं । घेत्तव्वं ॥

॥ कृजः का भूतभविष्यताय ॥ १७ ॥

भूतभविष्यतोः कालयोः कृजः का इत्ययमादेशो भवति । चका-
रात्क्वातुमुन्त्येषु परतः ॥ काही^६ञ्च । काहिइ । काऊण । काउं ।
काञ्चव्वं ॥

॥ स्मरतेर्भरसुमरौ ॥ १८ ॥

स्य चिंतायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरइ । सुमरइ ॥

^१ W जृभो; B reads the Sút. जृभो जंभालः. ^२ So D; A om. जभ; B जभि जृभि; W जभीजृभि; Cf. Westerg., sect. 10, 29. ^३ B जंभालइ.
^४ W घेत्; the others घे (the Pr. Sanj. घेत्त) and so in Comm. Qy. घेत्त(?) cf. iv., 23. ^५ In the ex. ABCW have त्त (B once घेऊण; cf. iv. 23); DE त, as घेढूण etc.; cf. M̐rich. Stenz., p. 22, 8. ^६ A का-
हिञ्च; B कारिञ्च; D काहिञ्च (altered to काहीञ्च); EW काहीञ्च; W
explains it by कृतं, but cf. note to vii., 24, where W gives काहीञ्च
as an ex. = चकार; the other MSS. have no Sans. expl. ^७ E काहिञ्च
(and so D, but altered). ^८ All the MSS. and the Sanksh. Sára (cf.
Delius, p. 11, note) भर; A has सुभर also, but orig. सुमर like the

॥ भिजो भवोचो ॥ १८ ॥

त्रिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

॥ जिघ्रतेः पापाओ ॥ १९ ॥

घ्रा गंधग्रहणे । अस्य धातोः पा पाअ इत्यादेशौ भवतः ॥ पाइ
पाअइ ॥

॥ वी वावाओ ॥ २० ॥

स्त्रै गार्त्रविनामे । अस्य धातोर्वावाओ भवतः ॥ वाइ । वाअइ ॥

॥ तपस्विप ॥ २१ ॥

तप तं प तप्त्रौ । अस्य धातोस्त्रिपो भवति ॥ त्रिपइ ॥

॥ ज्ञो ज्ञाणमुणौ ॥ २२ ॥

ज्ञा अवबोधने । अस्य धातोर्ज्ञाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जल्पेजो ज ॥ २३ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥
जंपइ ॥

॥ ठाठागाथा ठाअठाअगाओ ॥ २४ ॥

ठा गतिनिवृत्तौ । छै चिंतायां । कै गै रै शब्दे । एतेषां ठाअ
झाअ गाअ इत्येत आदेशा भवन्ति ॥ ठाअन्ति । झाअन्ति । गाअन्ति ॥

॥ ठाआगाअ अर्त्तज्ञानभविष्यदिआद्यैकवचनेप ॥ २५ ॥

rest. ¹ W भिजो. ² This Sút. not in AC ; in DE it follows S. 21.
³ BW -वाअ. ⁴ W हर्षवये ; cf. Westerg. sect. 22, 8. ⁵ A om. ; B ज्ञा ;
for *muna* , cf. Lenz, App. Crit., p. 15. ⁶ AW ज्ञ (W झ) ; E ज ;
the Pr. Sanj. झ ; and so in Comm. of each ; D ज throughout in SS.
25, 26 ; B om. Sút., but gives झ in Comm. ⁷ A झ ; DEW as before ; B
om. ⁸ This Sút. not in AC ; W has only ठाआगाअ ; E for झ has ज

छाध्यागानां ठा झा गा इत्यादेशा भवन्ति चकारात् पूर्वोक्ताश्च
वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाड् ठाअड् । ठाहिड् ठा-
अहिड् । ठाउ ठाअउ ॥ झाड् झाअड् । झाहिड् झाअहिड् । झाउ झा-
अउ ॥ गाड् गाअड् । गाहिड् गाअहिड् । गाउ गाअउ ॥

[॥ खादिधाव्योः खाधो ॥ २७ ॥

खाट्^२ भक्षणे । धावु^३ जवे । एतयोर्धात्वोः खा धा इत्यादेशौ
भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाड् । खाहिड् । खाउ ॥
धाड् । धाहिड् । धाउ ॥

॥ यमेर्विमः ॥ २८ ॥

यसु ग्लसु अदने । अस्य धातोर्विमो भवति ॥ विमड् ॥

॥ चित्रश्चिणः ॥ २९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिण्ड ॥

॥ क्रीञ् क्किणः ॥ ३० ॥

डुकीञ् द्रव्यविनिमये । अस्य धातोः क्किणो भवति ॥ क्किण्ड ॥

॥ वेः केच्चे ॥ ३१ ॥

वेरुत्तरस्य क्रीञ् के आदेशः क्किणदेशश्च भवति ॥ विक्रेड् । वि
क्किण्ड ॥

(like D). ¹ This Sút. not in AC; B खाट्धाव्योः; W reads Sút. खा-
दधाव्योः खा धा. ² D खादि; W खाड्; D om. भ-. ³ So W; B
धाव; D धावि. ⁴ D om.; W गतिशुद्धोः ⁵ The MSS. have व्व (W व)
here, but as AB have व in Comm., and E's Bengálí व्व is clear, Delius'
घ is probably incorrect (घ, व्व and व being so alike in MSS.): the
MSS. have व्व in ex. (W व). ⁶ D क्रियः. ⁷ A क्कि- throughout. ⁸ W
वेः केणो वा ॥ with ex. विक्रेण्ड, विक्किण्ड; the Prák. Sanj. as in text.

॥ उद्भ उद्भुमा ॥ २२ ॥

भा शब्दाग्निसंयोगयोः । अस्य धातोरुत्पूर्वस्य उद्भुमा भवति ॥
उद्भुमाद् ॥

॥ अदो धो दहः ॥ २३ ॥

अच्छब्दादुत्तरस्य डुधाञ् धारणपोषणयोः । अस्य धातोर्दहा-
देशो भवति ॥ सद्दहद् । सद्दहिअं ॥

॥ अवाद्वाहेर्वाहः ॥ २४ ॥

गाह् विलोडने । अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥
ओवाहद् । अववाहद् ॥

॥ कामेर्वासः ॥ २५ ॥

अवादित्यनुवर्तते । कास् शब्दकुत्सायां । अस्य धातोरवादुत्तरस्य
वासो भवति ॥ ओवासद् । अववासद् ॥

॥ निरो माङो माणः ॥ २६ ॥

माङ् माने । अस्य धातोर्निरुत्तरस्य माणादेशो भवति । णिम्माणद् ।

॥ चियो झिज्जः ॥ २७ ॥

चि चये । अस्य धातोर्झिज्जो भवति ॥ झिज्जद् ॥

॥ भिदिर्किदोरंत्यस्य न्दः ॥ २८ ॥

भिदिर् किदिर् । एतयोरंत्यस्य न्दो भवति ॥ भिंदद् । किंदद् ॥

॥ क्त्वेर्दः ॥ २९ ॥

¹ A उत भ-; C उत्भ-; W उत्भो धूमा; B corrupt; for भः Cf. Pán., vi., 4, 140. ² B उद्भ-; W उत्धूमाद्. ³ B गाहे. ⁴ A गाहि; B -ह. ⁵ A काशे- in Sút., but not in Comm. ⁶ A म्माणः. ⁷ B णीमाणद्. ⁸ A चिज्जो. ⁹ D जिज्ज throughout, to which B is altered from झि-. ¹⁰ B दः but न्द in ex.; AB अंतस्य for अंत्य-. ¹¹ AW ढ, D originally so;

कथं निष्पाके । अस्य धातोरन्त्यस्य ठो भवति ॥ कठइ ॥

॥ वेष्टेष्ट ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरन्त्यस्य ठो^२ भवति ॥ वेड्डइ^३ ॥ योगविभाग
उत्तरार्थः ॥

॥ उत्समोर्लः ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरन्त्यस्य लो भवति ॥ उव्वे^६ल्लइ । संवे^६ल्लइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोरन्त्यस्य वो^७ भवति ॥ रुवइ ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजेरन्त्यस्य वकारो भवति ॥ उव्वि^९वइ ॥

॥ वृधेर्ढः ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरन्त्यस्य ठो भवति ॥ वड्डइ^{११} ॥

॥ हंतेर्म्मः^{१२} ॥ ४५ ॥

हंतेरन्त्यस्य स्मो^{१३} भवति ॥ हम्मइ ॥

॥ रुषादीन् दीर्घता ॥ ४६ ॥

B ठ ; E ट, but all have *kwather*. ^१ AD वेष्टश्च. ^२ Only B ठो ; E om. Comm. as usual. ^३ The MSS. वेड्डइ (B वेठइ, E वेटइ); the doubling seems required by iii., 51, and the clause योग-. ^४ Cf. iii. 49. ^५ A BW ल्लः here and in Comm.; Cf. iii., 50. ^६ BD उवे-. ^७ W -कारो here and in SS. 43, 44, and elsewhere. ^८ Only W ओविजी etc. ^९ B उवीवइ. ^{१०} AD वृधेर्ढः (A is not clear, but the *r* proves that it is not ढ); W has ढः ; B वृधे ढः. ^{११} The MSS. as before (W वड्डइ) Cf. iii., 51. ^{१२} So MSS.; Qy. मः (?) cf. Lass., p. 245, note. ^{१३} W हन हिंसागत्योः—मकारो भवति । हिम्मइ । हंति. ^{१४} In W this Sút.

रूषादीनां दीर्घता भवति ॥ रूसइ । ठूसइ । सूसइ ॥ रुयति ।
तुयति । णुयति ॥

॥ चो व्रजनृत्याः ॥ ४७ ॥

व्रज नृती । अनयोरंत्यस्य चो भवति ॥ वच्चइ । एच्चइ ॥

॥ युधिवुधोर्झः ॥ ४८ ॥

युध संप्रहारे । बुध अवगमने । अनयोरंत्यस्य झो भवति ॥ जुञ्जइ ।
वुञ्जइ ॥

॥ रुधेन्धस्मौ ॥ ४९ ॥

रुधिर । अंत्यस्य न्यस्मौ भवतः ॥ रुन्धइ । रुन्धइ ॥

॥ मृदो ल ॥ ५० ॥

मृद चालने । अस्य धातोरंत्यस्य लो भवति ॥ मलइ ॥

॥ श्लृपत्तोर्डः ॥ ५१ ॥

श्लृ शतने पतृ पतने । अनयोरंत्यस्य डो भवति ॥ सडइ । पडइ ॥

॥ गकादीनां द्वित्वं ॥ ५२ ॥

शक्कु शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सक्कइ । लग्गइ ॥
शक्कोति । लग्गति ॥

॥ स्फुटिचल्योवा ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥ फुड्डइ ।
फुड्डइ । चल्लइ । चलइ ॥

follows S. 51 ; in Comm. BW add रुष रोषे etc. ¹ W adds पूसइ = पुयति. ² B throughout व्व(?). ³ W झ्झादेशो. ⁴ So ACW ; BDE read न्यस्मौ, with ex. रूसइ. ⁵ W चोदे. ⁶ W -पत्तोर्डः ; the *lri* is a later add. in BD, but the orig. text of AE ; the Pr. Sanj. has शदि-. ⁷ W adds गम्भइ । दुम्भइ = गच्छति । दूयते (cf. var. lect. S. 8) and then gives S. 58. ⁸ A फडइ ; BDEW फुटइ ; the Pr. Sanj. फुड्डइ

॥ प्रादेर्मिल ॥ ५४ ॥

प्रादेरुत्तरस्य मीलो ऽन्यस्य द्वित्वं भवति वा ॥ पमिल्लद । पमीलद ॥

॥ भुजादीनां क्हातुमुन्तव्येषु लोप ॥ ५५ ॥

भुज^३ इत्येवमादीनां क्हातुमुन्तव्येषु परतो ऽन्यस्य लोपो भवति ॥
भोत्तूण^४ । भोत्तुं । भोत्तव्वं ॥ विदः । वेत्तूण । वेत्तुं । वेत्तव्वं ॥ रुदः ।
रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ शुज्जिलधुवां णो ऽन्य ह्रस्व ॥ ५६ ॥

श्रु अवणे । ऊ दानादाने । जि जये । लूज् छेदने । धूज् कंपने ।
इत्येतेषामंत्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणद । ऊणद ।
जिणद । लुण^८द । धुणद ॥

॥ भावकर्मणोर्व्यस्य ॥ ५७ ॥

एषां भावकर्मणोरंत्ये व्वशब्दः^{११} प्रयोक्तव्यः ॥ चकाराद् एस्य ॥
सुव्वद सुणिज्जद । ऊव्वद ऊणिज्जद । जिव्वद जिणिज्जद । लुव्वद
लुणिज्जद । धुव्वद^{१२} धुणिज्जद ।

॥ गमादीनां ॥ ५८ ॥

quoting ii., 20. ^१ So DW ; AB प्रादेरंत्यस्य मीलो ; E om. Comm. ; only W gives an ex. besides प्र. ^२ So D ; ABE पमील्लद ; W पम्मिलद पम्मिल्लद । णिमिलद णिमिल्लद. ^३ W adds वेति निवृत्तं. ^४ W भो-
जण । भोउं । भोअव्वं, but त्त in the other ex. ; DE have त in all
the ex. ; Cf. infra, transl. note. ^५ W शुज्जिमधुजां णो ह्रस्वस्य (sic
placed after S. 14 !). ^६ BD -नयोः ; W दाने. ^७ W मुहुः शब्दे. ^८ W
मुणद = मवते. ^९ W भावकर्मणोः as an *adhikāra* with no ex. ^{१०} A
-वस्य ; D corrupt. ^{११} AB व- ; but only B व in the ex. ^{१२} D om. both.
^{१३} W puts this Sūt. after S. 52 with ex. गमद रमद यमद गमद रमद

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्भइ गमिज्जइ । रम्भइ
रमिज्जइ । हस्सइ हसिज्जइ ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेलिज्जः ॥ ५८ ॥

लिह आस्वादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥ लि-
ज्जइ ॥

॥ हृक्कोर्हीरकीरौ ॥ ६० ॥

हृज् हरणे । डक्कञ् करणे । अनयोर्हीरकीरौ भवतो भावकर्म-
णोरर्थयोः ॥ हीरइ । कीरइ ॥

॥ ग्रहेर्दीर्घो वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जइ ।
गहिज्जइ ॥

॥ केन दिष्णादयः ॥ ६२ ॥

यमइ explained by गच्छति रमते यमयति ; Cf. vii., 9, where all refer
it to the passive ; the rest om. Sans. expl. here. ¹ So A ; DE लि-
हेर्ज्जः with ex. लिज्जइ ; BW have a diff. Sút. ; B (and the Pr. Sanj.)
दुहिलिहिवहां दुज्जलिज्जवज्जाः (the ज्ज written in B भव ; cf. Del.,
p. 12, note ; the Pr. Sanj. -वुज्ज) with ex. दुज्जइ लिज्जइ वज्जइ ; W
दुहिलिहिवहां दुक्कलिक्कुक्काः with ex. दुक्कइ लिक्कइ वुक्कइ. ² W (and
Pr. Sanj.) हृज्कञ्जो-. ³ A om. ⁴ Here follows a Sút. in BW, not in
ACDE ; B ज्ञो णज्जणवौ (B -ो) वा ॥ ज्ञा अवबोधने । इत्यस्य धा-
तोर्णज्ज एव इत्यादेशौ भवतः भावकर्मणोः । णज्जइ एवइ । पच्चे
जाणिज्जइ । मुणिज्जइ । ज्ञायते ; W has ज्ञानृत्योर्णज्जणट्टौ ॥ ज्ञा
अवबोधने नृती गात्रविनामे । अनयोर्भवे णज्जणट्टौ भवतः । णज्जइ
णट्टइ । ज्ञायते नृत्यते. ⁵ W for this Sút. ग्रहेर्वा वेत्यः ॥ with ex.
वेत्यइ गेण्हिज्जइ । गृह्यते. ⁶ So EW and D orig. ; AB दिण्- here

दिष्ट इत्येवमादयः क्तप्रत्ययेन सह निपात्यन्ते ॥ डुदाञ् दाने ।
दिष्टं ॥ रुदिर् । ^१रुषं ॥ चमी । ^२हित्यं ॥ दह । ^३दड्ढं ॥ रंजि । ^४रत्तं ॥
॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य ^५विसूरो भवति ॥ विसूरद । विरहेण विसूरद
वाला ॥

॥ क्रुधेर्जूरः ॥ ६४ ॥

क्रुध कोपे । अस्य जूरो भवति ॥ जूरद ॥

॥ चर्चेश्चंपः ॥ ६५ ॥

चर्च अध्ययने । अस्य धातोश्चंपो भवति ॥ चंपद ॥

॥ चमेर्वज्जः ॥ ६६ ॥

चमी उद्देगे । अस्य धातोर्वज्जो भवति ॥ वज्जद ^{१०} ॥

॥ मृजेर्लुभसुपो ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ लुभद ।
सुपद ^{१२} ॥

and in ex. ^१ AB रुषं. ^२ MSS. चसि; Cf. S. 66. ^३ So BDE; A तित्यं
W तत्यं (in Sect. ix. W has a Sút. हित्यं ब्रौडितभीतयोः). ^४ AE
(and prob. B) दड्ढं; D prob. दड्ढं; W दड्ढं; Cf. Mál. M., p. 115, 2.
B adds दुह । दुड्ढं (?). ^५ So BW; A रत्तं (?); D रतं; E रज्जं.
^६ W continues to add *bhāve* or *karmani* in the Comm. to each Sút., cf.
S. 57, var. lect. ^७ DW om. the rest. ^८ So BDEW (suppl. in D in
marg.); A and Pr. Sanj. झूरः; C n.l. ^९ BDE चपः. ^{१०} After this B
has a new Sút. तच्चेरंवः with ex. रंवद । तच्छणोति; W gives after
S. 62 तच्चेर्वज्जः ॥ तच्च तनूकरणे । अस्य धातोः कर्मणि वज्जादेशो
भवति ॥ वज्जद । तच्छते ॥ ^{११} So AD; B पुस- in Sút. and Comm., but
सुप- in ex.; W reads मृजेर्जूसुसौ. ^{१२} W जूसद बुसद = मृज्यते; B

॥ वुडखुप्पो भमजेः ॥ ६८ ॥ ^१

टुमस्जो शुद्धौ । अस्य धातोर् वुडखुप्पो भवतः ॥ वुड्द^२ । खुप्पद ॥

॥ दृशेः पुलअणिअक्कअवक्खाः ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवन्ति ॥ पुलअद ।
णिअक्कद । अवक्खद ॥

॥ शक्केस्तरअरवतीराः ॥ ७० ॥

शक्कु शक्ती । अस्य धातोः तर वअ तीर इत्येत आदेशा भवन्ति ॥
तरद । वअद । तीरद ॥

॥ शेषाणामनुबंधनामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमद । चुंव^५द ॥

॥ इति वररुचिक्खते प्राकृतप्रकाशे धात्वादेश
परिच्छेदो ऽष्टमः ॥

gives San. मार्जति. ^१ A वुडु-; CDE (and Pr. Sanj.?) वुडु-; W वुत्तश्रु-
त्यो; the Sút. deest in B; the Sanksh. S. वुत्तखुप्पो (Cf. Del.) ^२ A
CDE as in Sút.; W वुत्तद श्रुत्यद; B om. ^३ W दृशेदीसपुलणिक्खणि-
अक्खावक्खाः ॥ with ex. दीसद । पुलद । णिक्खद । णिअक्खद । अवक्खद ॥
दृश्यते ॥ It also adds कर्मणि in the Comm.; cf. 63, note. ^४ So ADE
(the second ex. in A may be चअद); B शक्केस्तरअरवतीराः ॥ with
ex. तरद । अवरद । तीरद । शक्कोति शक्यति -ते; W has शक्केस्तरा-
वतीराः ॥ with कर्मणि in Comm. and ex. तरद । अवद । तीरद ॥
शक्यते; BEW then add (supplied in a later hand in the marg. of D)
एवमन्ये ऽपि । अनेन धात्वादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा
बोद्धव्याः । यथा मृजेः जामद (BW add मार्ष्टि) । पिवतेः पाडद ।
इत्यादि स्वयमूहं ॥ The Pr. Sanj. gives this as a Sút. but its Comm.
is very corrupt. ^५ BW for चुंवद give हसद; W refers both ex. to

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारो ऽयं । वक्ष्यमाणा निपातसंज्ञका वेदितव्याः । संस्कृता-
नुसारेण निपातकार्यं वक्तव्यं ॥

॥ जं दानपृच्छानिधारणेषु ॥ २ ॥

जं इत्ययं शब्दो दानपृच्छानिधारणेष्वर्थेषु निपातसंज्ञो भवति ॥
दाने यथा । जं गेह्ण अप्पणो जीअं ॥ पृच्छायां । जं साज्जसु सद्भावं ॥
निर्धारणे । जं ज्वसु तुण्हिक्को ॥ जं गृहाणात्मनो जीवं । जं कथय
साधुषु सद्भावं । जं भव तूष्णीकः ॥

the passive ; BW (and Pr. Sanj.) then add a new Sút. अजादेशा
वज्जलं ॥ ; W's comm. is अजिति प्रत्याहारः । धातूनामजादेशाः
पूर्वोक्ते वज्जलं स्युः । अचि तावत् । वुहइ वोहइ । सुहइ सोहइ । सुवइ
सोवइ । वुहइ वोहइ । मुहइ मोहइ । पुसइ पोसइ । रुहइ रोहइ ।
सुसइ (W स्व-) सोसइ ॥ वहति । सुखयति । स्वपिति । ऊह्यते । मुह्य-
ति । पृच्छति । रोहति । श्वसिति ॥ ; B's Comm. धातूनामजादेशश्च
(B -देश) वज्जलं । अचस्तावत् । उवइ सोवइ वट्टइ । आदेशाः । मरइ
सुमरइ । ओवाह अववाहै (sic) ओवाइ अववाइ वाज्ज । अपवाति
वायुः ; the Pr. Sanj.'s Comm. very corrupt. ¹ BD कर्तव्यं ; in this
book AD are chiefly followed, particularly in the ex., where B
often differs, and W almost always ; W has several new Sútras (see
App.) and often a different order. ² W -निराकरणेषु. ³ So BDW ;
AE साहसु. ⁴ Only BW give Sans. expl.; both have कथय, but only

॥ विअ वेअ अवधारणे ॥ ३ ॥

विअ वेअ इत्येतावधारणे निपातसंज्ञौ भवतः ॥ एवं विअ । एवं वेअ ॥ एवमेव ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञौ भवति ॥ ओ^३ चिर असि ॥ गाथासु द्रष्टव्यः ॥

॥ इर किर किला अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवन्ति ॥ पेक्ख इर तेण हदो । अज्ज किर तेण ववसिओ । अअं किल सिविणओ^५ ॥ पेक्ख किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल खप्पः ॥

॥ ऊं क्खु निश्चयवितर्कसंभावनेषु ॥ ६ ॥

ऊं क्खु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसंज्ञकौ भवतः ॥ ऊं रक्खसो । गरुओ क्खु भारो ॥ ऊं राक्षसः । गरुः खलु भारः ॥

॥ एवरः केवले ॥ ७ ॥

एवर इत्ययं शब्दः केवले ऽर्थे निपातसंज्ञौ भवति ॥ एवर^१ अलं ॥

॥ आनंतरे एवरि ॥ ८ ॥

W साधुषु also. ^१ Ex conject. ; A विअ चेअ (वेअ in ex.) ; BDW चिअ चेअ ; E ठिअ वेअ ; In Hema-ch. MS. *a* has एइ चेअ विअ व्व अवध- ; but *b* च for व ; the Pr. Sanj. चिअ चेअ ; Cf. Lass., p. 189. ^२ Only in B ; W has as ex. हं चिअ । तुमं चिअ । अहमेव त्वमेव. ^३ So ABDE ; B adds ओ इयं भणिअ । ओ एवमिणएहअलं (?) ; W, as usual, diff. ^४ BW om. ^५ So BW ; AD -ए ; only W has any Sans. expl. ^६ W खु. ^७ W विनिश्च- . ^८ So A ; BD om. ex. ^९ A एवरं- ; B om. ; W

एवरीत्ययं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ एवरि ॥

॥ किणो प्रश्ने ॥ ८ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो ध्रुवसि ।
किणो हससि ॥ किन्नु धूयसे । किन्नु हससि ॥

॥ अब्बो दुःखसूचनासंभावनेषु ॥ ११ ॥

अब्बो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥
दुःखे । अब्बो कज्जलरसरंजिएहिं अच्चीहिं ॥ सूचनायां । अब्बो अवरं
विअ ॥ संभावने । अब्बो एमिव अत्तुं ॥ अहो कज्जलरसरंजिताभ्याम-
चिभ्यां । अहो अपरमिव । अहो एनमिवात्तुं ॥

॥ अलाहि निवारणे ॥ १२ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि
कलहलेमेण । अलाहि कलहवंधेण ॥ अलं कलहलेशेन । अलं कल-
हवंधेन ॥

॥ अद वल्ले मभाषणे ॥ १० ॥

एवर सुहं तत्थ रणे. ¹ W किणो कीम किमु परिप्रश्ने and gives it after S.
15. ² B om. ; D and prob. A ध्रुवसि ; the व्व is conject. to suit S. viii.
57 ; none give Sans. expl. ³ DE अघो ; B varies अब्बो and अवो ;
W has अथो दुःखसूचनाभाषणेषु, and also after S. 2, अब्बो दुःख-
⁴ A om. ⁵ Ex conject. (cf. S. 16) ; ABD एमिवात्तुं (or -त्तं) ; E -त्तुं ;
BD give the Sans. expl. as above. ⁶ W निराकरणे. ⁷ These ex.
corrupt ; A कलअंतसणे ; B कलहलेतेण (the *lete* erased) ; D कल-
अन्नेसेण ; E om. ; W as above. ⁸ A किअलवंधेण ; B किणोलणुवधोण
expl. by अलाहि पूर्यतां क्रीडानुवंधेन ; D कलअवंधेण ; E om. ; AD
om. Sans. ; W quite diff. ⁹ W अदअच्छी-

अद् वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अद् मूलं पसू०सद् । वले किं कलेसि अवले ॥ अपि मूलं प्रशुध्यति । वले किं कलयसि । अवले ॥

॥ एवि वैपरीत्ये ॥ १२ ॥

एवि इत्ययं शब्दो वैपरीत्ये निपातसंज्ञो भवति ॥ एवि तद् पद्मसद् बाला । विपरीतं तथा प्रहसति बाला ॥

॥ सू कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभाषणरतिकलहात्तेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहात्तेषु निपातसंज्ञा भवन्ति यथासंख्यं ॥ रे मा करेहि । एाओ सि अरे । दिट्ठो सि हिरे ॥ रे मा कुरुष्व ॥ नागो ऽसि अरे । दिट्ठो ऽसि हिरे ॥

॥ म्मिवमिवविवा इवार्थे ॥ १६ ॥

म्मिव मिव विवा इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥ गअणं

¹ This ex. corrupt in AD; B as above; W has अच्च् गमसु = अपि गच्छसि (?). ² Here follows in B a new Sút. (added by a later hand in the marg. of D) not in ACE; W gives it after S. 6; अव्वो (D अघो throughout) अम्मो (B अम्मो throughout) दुःखात्तेपविस्सापनेषु with ex. अव्वो (B अव्वो) अम्मो दाणिं पडिज्जलं मे देव्वं । अव्वो अम्मो किं करेसि । अव्वो अम्मो पत्थरसिला माणुसी जादा ; Cf. Boehtl. Śak. p. 11, 17, note; for avvo, cf. S. 10, supra. ³ AC पद्मसिअ, with no Sans. expl. (cf. vii., 23?); W diff. ⁴ W शु. ⁵ AC म्मिवमिवविवा; B म्मिवमिअविवा; D altered from A to B in Sút., but not in ex.;

मिव । गअणं मिव । गअणं विअ कसणं ॥ गगनमिव कृष्णं ॥

॥ अज्ज आमंत्रणे ॥ १७ ॥

अज्ज इत्ययं शब्द आमंत्रणे निपात्यते ॥ अज्ज महाणुहाव किं
करेसि ॥ अहो महानुभाव किं करोषि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिंगवर्णकादिविधिः शेषः
संस्कृतादवगंतव्यः । इह ग्रंथविस्तरभयान्न दर्शितः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नान
नवमः परिच्छेदः ॥

E corrupt, with no ex. ; W मिवमिअविअ ; Hema-ch. has मिव पिव
विव व्व व विअ इवार्थे वा. ¹A -ण for -णं in each ex. ²This Sút.
is only found in BDEW (added in the marg. of D). ³So W ; the
others om. ⁴W -वर्णकार्यादि.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां शौरसेन्यां पैशा-
चीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां तृतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां तृतीयचतुर्थयोर्वर्णयोरयुक्तयोरनाद्यौ वर्तमानयोः स्थाने
आद्यौ प्रथमद्वितीयौ भवतः ॥ गक^३नं । मेखो । राचा । णिच्छ^४रो ।
वटि^५सं । दसव^६तनो । माथ^७वो । गोपि^७तो । केसपो । सरफसं । सल^८फो ॥

अयुजोरिति किं ॥ संगामो । वग^९घो । इत्यादि ॥ अनादाविति किं ।
गमनं । इत्यादि ॥ गगन^{१०} । मेघ । राजा । निर्झर^{११} । वडिश । दशवद^{१२}न ।
माधव^{१३} । गोविंद । केशव । सरभस । शलभ । संग्राम । व्याघ्र । गमन ॥

^१ BDW always स-. ^२ So DW ; B स्थितौ ; A ईप्सिता (marg. cor-
rection). ^३ E has only the first two ex. ^४ A राचणकरो (?) ; BW
राचा णिकरो ; D -णिच्छरो. ^५ BDW वटीसं. ^६ A दश- ; BDW add
वतनं. ^७ AD here add वत्या expl. in D by वध्वा (but both are marked
in D as spur.); B has वतो with no Sans. ; W om. ^८ A -फा. ^९ So DW
and A orig. (altered to द-); B corrupt. ^{१०} Only BDW give Sans.
^{११} Ex conject. (as an ex. of झ seems intended, although properly it
should not be a conjunct) ; BD निर्झर ; W निगड. ^{१२} BDW add वदन.
^{१३} D adds वध्वा ; Cf. note 7.

॥ इवस्य पिवः ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव मुखं^२ ॥

॥ णो नः ॥ ५ ॥

णकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तरुणी ॥

॥ छस्य सटः ॥ ६ ॥

छ इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम वट्टद^४ ॥
कछं मम वर्तते ॥

॥ सस्य मनः ॥ ७ ॥

स इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं । सनेहो ॥

॥ र्यस्य रित्रः ॥ ८ ॥

र्य इत्यस्य स्थाने रित्र इत्ययमादेशो भवति ॥ भारित्रा^९ ॥ भार्या ॥

॥ ज्ञस्य ज्ञः^{१०} ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञातो । सव्वञ्जो^{११} ॥
विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ^{१२} इत्ययमादेशो भवति ॥ कञ्जा ॥

॥ ज्ञ^{१३} च^{१४} ॥ ११ ॥

ज्जशब्दस्य शौरमेनीसाधितस्य च इत्ययमादेशो भवति ॥

^१ So MSS. ^२ ADW -हं (but A orig. खं like B); cf. Lass. p. 443.

^३ Only W gives Sans. ^४ A वददि; W वट्टदि; only W gives Sans.

^५ B सननी. ^६ Only in A. ^७ W रित्रा; B रीयः in Sút., but रित्र in Comm. ^८ So W; AD भरित्रा; B भरीत्रा. ^९ Only in W. ^{१०} B ज्ञः

in Sút. and ex. ^{११} B om.; only W gives Sans. ^{१२} B ज्ञ. ^{१३} D ज्ञ (and perhaps A). ^{१४} B व्व (?); W व्वः.

कच्चं ॥ कार्यं ॥

॥ राज्ञो राचि टाडसिडम्डिषु वा ॥ १२ ॥

राजन्शब्दस्य टा डसि डम् डि इत्येतेषु परतो राचि इत्ययमादेशो वा भवति ॥ राचिना रञ्जा । राचिनो रञ्जो । राचिनि रञ्जि ॥ एतेष्विति किं ॥ राचा । राचानं । रञ्जो ॥

॥ क्कात्तूनं ॥ १३ ॥

क्काप्रत्ययस्य स्थाने तूनं इत्ययमादेशो भवति ॥ दातूनं । कातूनं । घेतूनं ॥

॥ हृदयस्य हितञ्चकं ॥ १४ ॥

हृदयशब्दस्य हितञ्चकं निपात्यते ॥ हितञ्चकं हरसि मे तलुनि ॥

॥ इति वररुचिरुते प्राकृतप्रकाशे पेशाचिको नाम
दशमः परिच्छेदः ॥

¹BW कच्चं (B *n.l.*) ²BD om. ³B -डिमुषु वा; W डिमुषु वा; the षु in A corrected to सु in marg. ⁴B om. डि; W adds सु. ⁵AW om. ⁶So D except राज्ञा -ञ्जो -ञ्जि; A राचिना रञ्जा । राचिनि रञ्जि; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*); W टा राचिना रञ्जा । डसि डम् । राचीदो राचीनो । डिमु राचि-मि राचिसु. ⁷A रञ्जो (added in marg.); B इञ्जो (*sic*); W रञ्जे; D om. ⁸B क्का तूनं. ⁹B तून; W तून. ¹⁰The only ex. in BDEW is घेतून; BD (not in AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट इति किं चनतु (?); W has a new Sút. लोटि सिपोराहि वा ॥ धातोर्लोटि परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोटिति किं । सुनसि । सिप इति किं सुनत्तु । ष्टणुहि ष्टणु ष्टणोषि ष्टणोतु । ¹¹A -चकं throughout.

॥ अथैकादशः परिच्छेदः ॥

॥ मागधी ॥ १ ॥

मागधानां भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति वेदितव्यं ॥

॥ षमोः शः ॥ ३ ॥

षकारसकारयोः स्थाने शो भवति ॥ माशे । विलांशे ॥ माषः ।
विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ याच^३दे ॥ जायते ॥

॥ चवर्गस्य स्पष्टता तथाच्चारण ॥ ५ ॥

चवर्गो यथा स्पष्टस्तथोच्चारणो भवति ॥ पलिच^६ए । गहिदकुले ।
विय^७ले । णि^८झले ॥ परिच^९यः । गृहीतकुलः । विजलः । निर्झरः ॥

॥ हृदयस्य हवक्कः ॥ ६ ॥

^१ B मग- ; only BW have a Comm. to SS. 1, 2 ; E gives only the Sūtras throughout. ^२ ABW -शो in both ex. ; cf. S. 10. ^३ A याचदे, and adds यात्रा = जाया. ^४ BD चवर्गस्पष्टता ; Lassen (p. 397) conj. *aspashtatā* ; the Sanksh. S. has *manūgucheharyāh*. ^५ So MSS. ; A altered to -ए ; E om. Sūt. ^६ A ओ for ए in all the ex. ^७ A विजए. ^८ BW झझ. ^९ Only BW give Sans. ; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हडक्को भवति ॥ हडक्के आलले मंम ॥ हृदये आ-
दरो मंम ॥

र्यकारर्जकारयोः स्थाने य्यो भवति ॥ कय्ये^५। दुय्यणे ॥ कार्यं ।
दुर्जनः ॥

चस्य स्थाने स्ककारो भवति ॥ लस्क^६शे । द^७स्के ॥ राचसः । दक्षः ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवन्ति ॥
हके हगे अहके भणामि ॥ अहं भणामि ॥

मावित्यनुवर्तते । अकारांताच्छब्दात्सौ परत इकारैकारौ भवतः ।
पक्षे लोपश्च ॥ एशि^{११} लात्रा । एशे पुलिशे । एश पुलिश ॥ एष राजा ।
एष पुरुषः ॥

397). ¹ A आलद्धे. ² A adds हडक्कं मंतेमि. ³ AD om. Sans.; BW add हृदयमाललं (B -मालं) आसमंताल्लिचिचि वा (?). ⁴ D -र्यः; B -र्जः; but both य्य in Comm. ⁵ A o for e; W कय्यं; B कय्यां दुय्यणे; ABW give Sans. ⁶ MSS. -स्के. ⁷ From BW. ⁸ BDEW (and the Sanksh. S. in Lass., p. 393) om. अहके; cf. Śāk., Williams' ed. p. 217; Boehtl. p. 242. ⁹ BDW इत्येतौ स्तः. ¹⁰ W वा for च. ¹¹ These ex.¹ are from W; B has अशि लात्रा । ए पुलीसो पुश पुलिश; AD हस्ते सपदि । एसे आसा (D एशि सभा) एसे पुलिमे (D एशि पुलिशे) एश पुतिसा (D एशे पुलिशे) एश रभा (एशे सभा); only W gives Sans.

क्तप्रत्ययांताच्छब्दात्सौ परत उकार^१श्च भवति ॥ चकाराद् इदेतौ लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिदं ॥ हसितः ॥

॥ उभा ह श दीर्घश्च ॥

डसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति । तत्संयोगेच दीर्घत्वं ॥ पुलिश^३ह धणे । पुलिशश्च धणे ॥ पुरुषस्य^४ धनं ॥

॥ अदीर्घं संबुद्धौ ॥

अदंतादित्येव । अदंताच्छब्दादकारो दीर्घो भवति संबुद्धौ ॥ पुलिशा आग^६क् । माणुशा आगक् ॥ संबुद्धाविति किं । वम्हणश्च धणे ॥ ब्राह्मणस्य धनं ॥

॥ चिदुक् ॥

चिद्वस्य स्थाने चिष्ठ^९ इत्ययमादेशो भवति ॥ पुलिशे चिष्ठदि^{१०} ॥ पुरुषस्तिष्ठति^{११} ॥

॥ हश्चसुद्धौ ॥

डुक्कञ्करणे । मृड् प्राणत्यागे । गमू^{१३} गतौ । एतेषां क्तप्रत्ययस्य स्थाने डकारो भवति ॥ कडे । मडे । गडे ॥ कृतः । मृतः । गतः^{१४} ॥

^१ W -रः स्यात्. ^२ AD हसिदाः (AD स for श throughout); B's ex. are हशिदु हसि हसिद; W as in text. ^३ All but W confuse स and श. ^४ W -षाणां (!) ^५ E समुद्धौ (?). ^६ Lassen (p. 397) prefers क् to च्; the MSS. have क्, but they cannot be relied on. ^७ ABD वंभणस्स (altered in A to मणुस-); W वद्भणस्स (cf. var. lect., vi. 64). ^८ BE -ष्टः; D -ष्टः; A चिष्टः; W विष्टः. ^९ D -ष्टः; B विष्ट (sic); A चिष्ट. ^{१०} A चिष्ट-; B n.l.; D चिष्टदि; W विष्टदि; A adds मणुप्पे (sic) चिष्टदि । इत्यादि. ^{११} Only in W. ^{१२} BW मृज्. ^{१३} BDW गमू मृपू. ^{१४} BW add a Sút. इदानीमो दाणिं ॥ इदानीमित्यस्य स्थाने दाणिं

॥ क्त्वा दाणिः ॥ १६ ॥

क्ताप्रत्ययस्य स्थाने दाणि^१ इत्ययमादेशो भवति ॥ शहिदाणि गडे ।
करिदाणि^२ आअडे ॥ सोढ्वा^३ गतः । कृत्वागतः ॥

॥ शृगालस्य शिअलाशिअलेशिअलकाः ॥ १७ ॥

शृगालशब्दस्य स्थाने शिअलादय आदेशा भवन्ति ॥ शिअला^४
आअकदि । शिअले आअकदि । शिअलके^५ आअकदि ॥ शृगाल
आगच्छति ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मागध्याख्य

एकादशः परिच्छेदः ॥

इत्यादेशो भवति । दाणिं कडं (B -डां); Hema-ch. gives this Sút.
in his Saurasenī chapter. ^१BDW -णिर्. ^२MSS. स-. ^३Only in A.
^४So BDW. ^५B अ for आ in Sút. throughout, but not in ex.; A
शिअला orig. ^६AB शिअ-. ^७A -क.

॥ अथ द्वादशः परिच्छेदः ॥

॥ शौरमेनी ॥ १ ॥

॥ प्रकृतिः संस्कृतं ॥ २ ॥

॥ अनादावयुजोऽथ योर्द्धा ॥ ३ ॥

॥ व्यापृते डः ॥ ४ ॥

॥ पुत्रेऽपि कचित् ॥ ५ ॥

॥ इ गृध्रसंमेषु ॥ ६ ॥

॥ ब्रह्मण्यविज्ञयज्ञकन्यकानां प्यज्ञन्यानां चो वा ॥ ७ ॥

॥ सर्वज्ञेऽङ्गितज्ञयोर्णः ॥ ८ ॥

¹BDW स-; Book xii. has no Comm. in ABCDE; W gives a Comm. but full of gross errors, and of no authority; Cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there: several Sút. are very corrupt. ²B -ते. ³MSS. -युजः (D orig. -जो); BE add अधिकारो ऽयं (added in marg. of D) and then give तथयो- as a new Sút.; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्व असं-युक्ताः प्रयोक्तव्याः । कसणो पण्यं । कृष्णः पण्यं; then तथयोर्द्धा. ⁴B -वृते; W -वृतेर्डः. ⁵So EW; A पुत्रौ; BD पुत्रो ऽपि. ⁶BE -सारेषु. ⁷BW om. यज्ञ. ⁸So BW; D n.l.; A न्यज्ञवां. ⁹A यो; BW ज्ञो; C भो; D ज्ञो; E ज्ञो; Cf. Lass. App., p. 53. ¹⁰A -इति गि-लयोर्णः; B -इति गयोर्णः; D -इति गियोर्णः; W -इति तज्ञयोर्णः; only E -इङ्गितज्ञयोर्णः; Cf. iii., 5.

॥ सो इत्ये ॥ १० ॥

॥ कसमोदथ ॥ ११ ॥

॥ णिज्जभूमोती क्कवे ज्वरदीधम ॥ १२ ॥

॥ ओ भुवलिडि ॥ १३ ॥

॥ न लटि ॥ १४ ॥

॥ ददातेर्दे । ददस्स लटि ॥ १५ ॥

॥ दुक्कम कर ॥ १६ ॥

॥ यत्तिदुः ॥ १७ ॥

॥ करते सुमर ॥ १८ ॥

॥ दुः पक्क ॥ १९ ॥

॥ यत्तिरक्क ॥ २० ॥

॥ तिधात्य ॥ २१ ॥

¹ ABEW क्का; W इअ. ² W दुअ; AD डुअ: (?); B ऊ-. ³ W णिज्ज for णिर्, with ex. कमलाणिज्जं = कमलानि etc. ! ⁴ A त्कावे; Cf. Lass. p. 54. ⁵ W तडि; E om. S. 12—31. ⁶ Lassen's conject.; AC ददाते दो । ददस्स लटि; B तदस्से दे । दस्स लटि; D ददातेर्दे । ददम इत्यस्स लटि; W has two Sút. तदस्सेदे । तच्छब्दस्स तेदे आदेशो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेर्दे दस्स लटि । दाधातोः दकारस्स लटि परतो दे आदेशो भवति । देस्सदि etc. ⁷ A -ष्टः; B -ठः; CW -ठ्ठः; D -ट्टः. ⁸ A स्स-. ⁹ A n.l. ¹⁰ BW (and A ?) अस्सेरक्कः; C अस्सेसुः; D अस्सेरकः (?). ¹¹ Ex conject.; ADC सिपा यैः; B मिपा यैः; W मिपि थः ॥ मिपि परतः अस्धातोः थ आदेशो भवति । यन्मि; Hema-ch. and the Sanksh. S.

॥ भवित्यांत मिपात्स ॥ २७ ॥

॥ स्त्रिवामित्यौ ॥ २८ ॥

॥ एवस्य जेज्व ॥ २९ ॥

॥ इवस्य विज्व ॥ ३० ॥

॥ असादो जेज्व ॥ ३१ ॥

॥ सर्वनाम्नां डे सिल्ला ॥ ३२ ॥

॥ धातोर्भावकर्तृकर्मसु परस्मैपद ॥ ३३ ॥

॥ अनंत्य एच्च ॥ ३४ ॥

॥ मिपो लोटि च ॥ ३५ ॥

give no help. ¹ Ex conject. (*cf.* Lass App. p. 56); AC भवित्यि
(the त in A altered to स in a later hand; C has स) मिपाति (ति
only added in marg. A) संवा-; D भुवः सिष्यति मियासवा (the *vá*
partially erased); B भुवः सिप् मिप् यासाता; W भुवः सिप् तिप् मिप्
यासां वा- with ex. भवासि -दि -मि -धः. ² A -त्यि. ³ AC मेव (A
orig. न्येव?); B जेज्व; DW ज्जेज्व. ⁴ Corrupt; AC डे सिल्ला; D-ल्ला;
B डे सिंल्ला; W reads Sút. सर्वनाम्नां डेः ॥ सर्वनामशब्दानां चतुर्थे-
कवचनस्य वञ्चं इत्यादेशो भवति ॥ सञ्चवञ्चं कवञ्चं महवञ्चं तुहवञ्चं ॥
सर्वस्यै etc.; Lassen, p. 57, proposes डेः स्त्रित्यौ or स्त्रिहित्याः. ⁵ W
absurdly adds सिल्लोः before धातो- (W धालो-) from S. 26, and
restricts this Sút. to षिज् and लुज्. ⁶ ACD अनंत्य एच्च; B अनंस
एच्च (?); W अंत्ये एव ॥ सिल्लोर्धात्वोर्भावादिषु विहितं यत्परस्मैपदं
तद् अंत्यवर्ण एव भवति; *Qy.* अदंत्य एच्च (?) *cf.* Lass. App. p. 57.
⁷ A निपो लेदि च; BCDW मिपो लोटि च (D orig. ले-); W's
Comm. is लोटि परतो ऽन्ये मिप एव भवति । अहं करवामि अहं

॥ आश्रयस्याच्छरिअं ॥ ३० ॥

॥ प्रकृत्या दोलादंडदशनेषु ॥ ३१ ॥

॥ शेष माहाराष्ट्रीवत् ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

गच्छामि । अहं करवाणि गच्छानि. ¹ A -रोअं. ² Lassen's conject. p. 58 (cf. ii., 35); ABCD प्रकृत; W प्राकृतो and in Comm. -प्राकृतः शब्दः प्रयोक्तव्यः. ³ So W; ACD दोदण्डदशनेषु (A has a mark of omission over दो); B दोलादंडदशनेषु. ⁴ W म-.

For Hema-chandra's Sūtras on the Śaurasenī dialect, see App. C.

APPENDIX A.

[The MS. W contains many Sūtras, which are not found in any other; some seem to be taken from Hema-chandra or the Prākṛita Sanjīvanī, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ स्मरस्मेरयोर्मस्य^१ ॥ अनयोर्मस्य लोपः स्यात् ॥ सरो मेरो । चकाराद् घस्मरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धग्धयोः^२ ॥ धं ग्ध इत्येतयोः स्थाने ठकारादेशः स्यात् ॥ वद्धं^३ इविअद्धो । वर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ किञ्चि । णिक्कंतो । एत्थि ॥ कीर्त्ति । निष्क्रांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु शब्देष्वादौ ह्रस्वो वा स्यात् ॥ दिग्घो दीहो । वहो वाहो ॥ दीर्घं वाह्य इत्यादि ॥ ४ ॥

॥ इअ ल्यप्^४ ॥ ल्यप् प्रत्ययस्य इअ आदेशः स्यात् चकारात् क्वाप्रत्ययस्यापि ॥ विहसिअ पठिअ । सुमरिअ करिअ ॥ ५ ॥

॥ क्को ऽपि दुअ ॥ क्वाप्रत्ययस्यापि दुअ आदेशो भवति ॥ गदुअ कदुअ ॥ ६ ॥

^१ This is added after iii. 6. ^२ After iii. 9. ^३ Here and often elsewhere W has a double aspirate, which I have corrected. ^४ This and the next, after iv. 1. ^५ Cf. iii. 58. ^६ This and the next, after iv. 23; both belong to Sect. xii.

॥ भवद्भगवतोरात्वं^१ ॥ भवद्भगवच्छब्दयोरात्वं विधीयते ॥ भवा भञ्ज-
वा कुण्ड । संबोधने । हे भवं हे भञ्जवं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः ।
भवता ॥ ८ ॥

॥ ङस्ङस्योर्दो^२ ॥ भवद्दो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु^३ ॥ अकारादीनां परे अताधिकारा-
देशा भवन्ति ॥ अग्निस्स वाउस्स । अग्नीदो वाऊदो । अग्निस्मि वा-
उस्मि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः^४ ॥ उक्तलक्षणवशाद्येषु येषु विकारो
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्या-
दि ॥ ११ ॥

॥ ल्यप्कारे हीञ्^५ ॥ भूते काले ल्यप्प्रत्ययस्य हीञ् इत्यादेशो
भवति ॥ होहीञ् । पठहीञ् । हसहीञ् ॥ भूय । पाठ्य । हस्य ॥ १२ ॥

॥ हेर्हिमः^६ ॥ हि तापे । अस्य धातोर्हिमादेशो भवति । हिमद् ॥ १३ ॥

॥ जयतेर्वा^७ ॥ जि इत्यस्य वा णकारो भवति । जिणद् जिञ्जद् ॥ १४ ॥

॥ नोपसर्गस्य^८ ॥ स्य इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ वि-
स्सरद् । पस्सरद् । अणुस्सरद् । अहिस्सरद् ॥ १५ ॥

॥ खिदेर्जूरविसूरौ^९ ॥ खिद् दैन्ये । अस्य जूरविसूरौ भवतः ॥
जूरद् विसूरद् ॥ १६ ॥

^१ This and the two next follow v. 44. ^२ After vi. 60. ^३ The last Sút. in Book vi.; a long list of ex. is omitted. ^४ After vii. 24 [cf. note to vii. 23]; this Sút. seems unaccountable. ^५ After viii. 6. ^६ This Sút. comes after W's version of viii. 56 (hence the *na-kāra*) which in W follows viii. 14; [cf. Var. Lect.] ^७ This Sút. follows and restricts viii. 18; the *m* being elided by iii. 2. ^८ This and the five next Sútras follow viii. 37; W also has *visura* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्ती । अस्य धातोरेहादेशो भवति ।
रेहइ ॥ १७ ॥

॥ इषेर्महः ॥ इष इच्छायां । अस्य धातोर्महादेशो भवति ।
महइ ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । वि-
भइ ॥ १९ ॥

॥ अदेश्वरखः ॥ अद् भक्षणे । अस्य धातोश्चरखादेशो भवति ।
चरखइ ॥ २० ॥

॥ दाधाणोडीडामेलं कर्तरि ॥ एषां कर्तरि एलं स्यात् ॥ देइ धेइ
णेइ उड्डेइ । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्हः^६ ॥ कथ वाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो भवति ।
कहइ ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टलं भवात् । कटइ ।
कष्टयति ॥ २३ ॥

॥ वचवदोश्च^७ ॥ एतयोरंत्यस्य दित्वं वा स्यात् ॥ चकारादोलंच ॥
वोचइ वोचइ । वोल्लइ वोलइ ॥ वक्ति वदति । वदो दो ल इति
ललं ॥ २४ ॥

॥ विकरणानामनियमः^८ ॥ विकरणानां शब्दानामनियमो भवति ॥
होज्जइ । ऊविज्जइ । हणिज्जइ । हम्मइ । वेत्यइ । धत्यइ । कीरइ ॥
भूयते हूयते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

^१ Cod. *ri-*. ^२ Cod. *mahāi*. ^३ Cod. *vibhbbhai*, whence Delius conject. *vijjha*.

^४ *Sic* Cod.; the *skh* may be an error for *khkh*. ^५ I omit the recapitulation of the roots. ^६ This and the next, after viii. 38. ^७ After viii. 53; the Commentary's *chakāra* is wrong, as there is no Sūt. for *otwam*. ^८ *Cf.* ii. 12 (?).

^९ After viii. 71, before *ajāñcā bahulam*; *cf.* Var. Lect., p. 81.

॥ उपमायां विअव्वौ ॥ २६ ॥

॥ इतिशब्दस्य पदांते त्ति ॥ २७ ॥

॥ उ चेपविस्मयस्सूचनासु ॥ २८ ॥

॥ मनागर्थे मणं २९ ॥

॥ हे भो आमं^४त्रणे ॥ ३० ॥

॥ आम् स्वीकृतौ^५ ॥ ३१ ॥

॥ झटितिशब्दे झत्ति ॥ ३२ ॥

॥ दाहिणो दक्षिणे वा^६ ॥ ३३ ॥

॥ अणर्थे विपी पदांते ॥ ३४ ॥

॥ तंस तिर्यगर्थे ॥ ३५ ॥

॥ शनैः सणिअं ॥ ३६ ॥

॥ हित्यं ब्रीडितभीतयोः^७ ॥ ३७ ॥

॥ ऊत्तपराऊत्तावभिमुखपराङ्मुखयोः^८ ॥ ३८ ॥

॥ बाहिरं बहिः ॥ ३९ ॥

॥ उण पुनः ॥ ४० ॥

॥ अंतो अंतरर्थे ॥ ४१ ॥

^१ This and the next after ix. ३; I omit the Comm. and ex. as being needless in Sūtras on *nipātdh*. ^२ Cf. i. 14. ^३ This and the next, after ix. 8. ^४ After ix. 13. ^५ This and the remaining Sūtras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sūt. 9, *q.v.* in notes). ^६ With Comm. *dakṣiṇāśabde dāhīno nipātyate vikalpena; dāhīno pavano*. ^७ For this, cf. viii. 62, note; the ex. given is *hittham datṭhūna rāam = bhītāsmi drisṭvā rājānam*. ^८ The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; cf. Appendix B.; W's ex is *huttam gaam*.

APPENDIX B.

ON PAGE 35 (IV. 25, COMM.).

The passage enclosed in brackets is only found in AC and stands in A as follows :—

कचिदा मतुपोनस्य¹ मंतो (altered in a later hand to -त्वो) त्वा
दृश्यते कवित् । हणुमंतो । इल्लालावपरे प्रायः शैषिकेषु प्रयुज्यते ।
पुरोभवं पुरिल्लं । आत्मीयं अणुल्लं । परिमाणे किमादिभ्यो भवंति
एवैद्दहादयः । एद्दहो । कित्तिअं । एत्तिअं । जेत्तिअं । जेद्दहं । तेत्तीअं
तेदहं कृत्ये साज्जं² । तमित्यन्ये देशे शब्दः स दृश्यते साताज्जत्तं । सह-
सुत्तं । जातौ वा स्वार्थिकः कः । जातौ स्वार्थे ककारः प्रयोक्तव्यः ।

¹ C -न्यस्य मंतो ता. ² C सालु. ³ C जीतौ but जा- in next line :
C has no other Var. Lect. worthy of notice.

The division of the passage into Sūtras (proposed by Prof. Lassen, *cf.* Inst., p. 93) is open to several objections : 1. The silence of the MSS. BDEW ; there being no instance of a Sūtra, much less of several Sūtras, being found in AC *alone*, although the other MSS. contain Sūtras not found in AC. 2. The two MSS. themselves do not seem to give them as Sūtras, as in every instance, if we separate off a part as the Sūt., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line ; with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sūt. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that Sūt., and the fourth seems only added because other Gram-

marians (*ityānye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prák. Sanj. in the course of its corrupt Comm. on Sút. 25, gives *appullam* and *purillam* (explaining the former by *átmīyam*, and the latter by *purobhavam paurastyam*) and then adds *Bhavettám* (sic) *matupo 'ntyasya ákdrastu tathá kwachit; hanumd, hanumanto; sankhyáyáh kṛitwaso huttam ábhimukhye 'pi* drīsyate; panchahuttam, panchakritwas; chhahuttam shat-kritwas; saahuttam śatakritwas; piyahuttam, priyábhimukham; ishṭau kimyat-tadetadbbhyah parimāne ttiyahau (ttiaddahau?); kettiam, keddaham, kim parimānam asya kiyat; jettiam jeddaham, yávat, etc.* These do not appear to be given as new Sūtras, but follow in the course of the Comm. After these comes a new Sūtra, “*Swārthe ko vā; asminarthe prátipadikát kapratyayo bhavati vā; bhamarao, bhramara, pakshe bhamaro;*” with other similar ex.

Hema-chandra in a corresponding passage has the following Sūtras, which may have occasioned the introduction of the lines in Bhāmaha at a.l.

॥ यत्तदेतदो ऽतोरित्तिञ्च एतल्लुक् च ॥ एभ्यः परस्य डावादेरतः परिमाणार्थस्य इत्तिञ्च इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तिञ्च । तावत् तित्तिञ्च । एतावत् इत्तिञ्च ।

॥ इदं किमस्य डेत्तिञ्च डित्तिल डेद्द्वाः ॥ इदं किंभ्यां यत्तदेतद्भ्यश्च परस्यातोर्डावतोर्वा (sic) डित एत्तिञ्च इत्तिल एद्द्वा इत्यादेशा भवन्ति । एतल्लुक् च । इयत् एत्तिञ्च एत्तिल एद्द्वा । कियत् । केत्तिञ्च कित्तिल केद्द्वा etc.

॥ ह्रस्वो ङत्तं ॥ with ex. सञ्जङ्गत्तं सहस्रङ्गत्तं । कथं प्रियाभिमुखं पिञ्जङ्गत्तं । अभिमुखार्थेन ङत्तशब्देन भविष्यति ।

॥ आल्लिल्लोल्लालवंतमन्तेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (sic) *mānaitto*, of *ira*, *gavviro*, of *mana*, *dhanamano*; then comes *kechin-mādesam apichehanti, hanumd.*

After three unimportant Sūtras we have

॥ डिल्लडुल्लौ भवे ॥ भवे ऽर्थे नाम्नः परौ इल्ल उल्ल इत्येतौ डितौ प्रत्ययौ भवतः । पुरिल्लं अप्पुल्लं etc.

* This sense of *abhimukha* is given to *hutta* by Hema-ch. also, see *infra*. Cf. the spurious Sút. of W (No. 38) App. A.

॥ स्वार्थे कश्च वा ॥ स्वार्थे कश्चकारादिहोक्त्वौ डितौ प्रत्ययौ वा
भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játau* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko vá*, or whether under the *játau* there is hid some allusion to Hema-chandra's *illollau dítan* is doubtful; but as it stands, *játau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (Cf. the Schol. quoted by Stenzler, Introd. Mrichchhak., p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Súra like this having dropped out here.

APPENDIX C.

HEMA-CHANDRA'S CHAPTER ON THE ŚĀURASENĪ DIALECT.

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sūtras of the Sanksh. Śāra (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sūtras. The Śāurasenī Bhāshā takes up SS. 260—286 of the fourth Pāda.]

TO DO 'NĀDAU SAURASENYĀM AYUKTASYA. (260.)

Sauraseniyām bhāshāyām anādāv apadādaḥ vartamānasya takārasya dakāro bhavati, na ched asau varṇāntarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varṇāntarasya adho vartamānasya tasya do bhavati, kwachillakshyānu-sārena; mahando, andeuram.

VĀDES TĀVATI. (262.)

With examples 'dāva,' 'tāva.'

Ā ĀMANTRYE SAU VENO NAH. (263.)

Ino nakārasya āmantrye sau pare ākāro vā bhavati; bho kanchuiā, pakshe bho tavassi. (*ā* is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VĀ. (264.)

Āmantrye sau nakārasya mo vā bhavati, bho rām, etc.

BHAVADBHAGAVATOH. (265.)

Āmantrya iti nivṛttam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswāra; cf. Var. iv. 12.)

VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

THO DHAH. (267.)

The Comm. adds 'apadádau' (Var. xii. 3).

IHAHACHOR HASYA. (268.)

Dh is substituted for the *h* of *iha*, and the Prákrit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach*; *cf.* Var. vii. 19) as *Idha* or *iha*, 'here;' *Hodha* or *hoha*, 'be ye.'

BHUVO BHAH. (269.)

The Comm. adds *vá* with ex. *bhodi*, *hodi*; *bhuvadi*, *huvadi*; *bhavadi*, *havadi* (Var. xii. 12.)

PÚRVASYA PURAVAH. (270.)

The Comm. adds *vá*.

KTWA IADÚNAU. (271.)

With ex. *Bhavia*, *bhodúna*; *havia*, *hodúna* (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) *pakshe*, *bhottá*, *hottá* (Var. xii. 9).

KRIGAMO DADUAH. (272.)

Ábhyám parasya ktwápratyayasya dit adua ityádeśo bhavati; gadua, etc. (Var. xii. 10).

DIR ICHECHOH. (273.)

Tyádinám ádyatrayasy' ádyasya 'ichecháv' iti vihitayor ichechos stháne dir bhavati, veti nivrittam; dedi, bhodi.

ATO DEŚCHA. (274.)

Akárát parayor ichechos stháne deh (chakárád díścha) bhavati; gachchhade, gachchhadi; ata iti kim, ñedi, bhodi.

BHAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. *Bhavissidi*, *gachhissidi*.

ATO ÑASER DÁDODÁDÚ. (276.)

Akárátparasya ñases stháne ádo ádu ityádeśau díttau bhavatah (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54).

IDÁNÍMO DÁNÍM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

TASMÁT TÁ. (278.)

MO 'NTYAṆṆO VEDETOH. (279.)

Antyān makārāt para idetos parayor ṇakārāgamo vá bhavati.¹

EVÁRTHE YYEVA. (280.)

HANJE CHETŸÁHWÁNE. (281.)

(This and the remaining Sūtras refer to *nipátāh*.)

HÍMĀṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

ŚESHAM PRĀKṚITAVAT. (286.)

¹ The ex. given are '*i-kāre*, juttam ṇimam, juttamiṇam, *e-kāre*, kim ṇedam, kimedam, evam ṇedam, evamedam.'

THE PRÁKRITAPRAKÁŚA

OF VARARUCHI, TRANSLATED.

VICTORY to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sūtras of Prākṛit definitions, composed by Vararuchi, Bhāmaha, having attained their meaning, has made a clear and yet concise commentary.

SECTION THE FIRST.

ÁDER ATAH. (1).

This Sūtra is supposed to exercise an authority [*adhikāra*], by virtue of which it is implied in the succeeding sūtras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sūtras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sūtra 10]. The *t* in *at* is used to exclude the homogeneous vowel¹ [Pāṇini, i., 1. 70].

Á SAMRIDDHYÁDISHU VÁ. (2).

In the words *samriddhi*, etc., *á* is optionally used for the first *a*. Thus Prākṛit:—

Samiddhí, sámiddhí; paadam, páadam; ahijái, áhijái; maṇansiní, mánan-

¹ *Áder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g., the *a* in *ishat* in Sūtra 3.

siní; padivaá, pádivaá; sarichchham, sárichchham; padisiddhí, pádisiddhí; pasuttam, pásuttam; pasiddhí, pásiddhí; asso, áso.

Sanskrit:—

Samṛiddhi, 'prosperity'; prakāṣa, 'manifest'; abhijāti, 'family'; manaswinī, 'a wise woman'; pratipad, 'the first day of a lunar fortnight'; sadṛiksha, 'like'; pratisparddhin, 'a rival';¹ prasupta, 'asleep'; prasiddhi, 'fame'; aśwa, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDÍSHATPAKWASWAPNAVETASAVYAJANAMṚIDANGÁNGÁRE-SHU. (3).

In the words *íshat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

Ísi, pikkam, sivino, vediso, viano, muingo, ingálo.

Íshat, 'little'; pakwa, 'cooked'; swapna, 'sleep'; vetasa, 'a ratan'; vyajana, 'a fan'; mridanga, 'a drum'; angára, 'charcoal.'

LOPO 'RANYE. (4).

In the word *aranya*, 'a forest,' the first *a* is elided: as, *Raṇyam*.

E ŚÁYYÁDISHU. (5).

In the words *śayyá*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkeró, teraho, achchheram, perantam, vellí.

Śayyá, 'a bed'; saundarya, 'beauty'; utkara, 'a heap'; trayodaśa, 'the thirteenth'; áścharya, 'wonderful'; paryanta, 'limit'; valli, 'a creeper.'

O BADARE DENA (6).

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram*.

LAVAṆANAVAMALLIKAYOR VENA. (7).

In the two words *lavaṇa*, 'salt,' and *navamalliká*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Loṇam*, *ṇomallidá*.

² Such is Vararuchi's explanation, *cf.* iii., 37; Lassen (Prák. Instit. p. 265, note) proposes '*pratishiddhi*.' I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákrit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.

MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, 'a peacock,' and *mayúkhā*, 'a ray,' the first *a*, with the syllable *yú*, becomes optionally *o*: as, *Moro* or *maúro*, *moho* or *maúho*.

CHATURTHÍCHATURDÁŚYOS TUNA. (9).

In the two words *chaturthī* and *chaturdáśi*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o*: as, *Chotthī* or *chaütthī*, *choddahī* or *chaüddahī*.

ADÁTO YATHÁDISHU VÁ.¹ (10).

A is no longer implied [see Sūtra 1], in consequence of the change of *sthānin* or 'primitive element.' In the words *yathā*, etc., *a* is optionally substituted for *á*.

Jaha, *jahá*; *taha*, *tahá*; *pattharo*, *pattháro*; *pauam*, *páuam*; *talaveṇṭaam*, *tálaveṇṭaam*; *ukkhaam*, *ukkháam*; *chamaram*, *chámaram*; *paharo*, *paháro*; *chadú*, *chádú*; *davaggi*, *dávaggi*; *khaia*, *kháia*; *santhaviam*, *santháviam*; *halio*, *hálio*.

Yathá, 'as'; *tathá*, 'so'; *prastára*, 'a bed'; *prákṛita*, 'low'; *tálavṛintaka*, 'a fan'; *utkháta*, 'dug up'; *chámara*, 'a chowrie'; *prahára*, 'a blow'; *chátu*, 'flattery'; *dávagni*, 'the burning of a forest'; *khádita*, 'eaten'; *sansthápita*, 'placed'; *hálika*, 'belonging to a plough.'

IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á*: as, *Sai*, *saá*; *tai*, *taá*; *jai*, *jaá*.

Sadá, 'always'; *tadá*, 'then'; *yadá*, 'when.'

ITA ET PINDASAMESHU. (12).

In words like *pīṇḍa*, *e* is optionally substituted for *i*: as,

Pēṇḍam, *pīṇḍam*; *ṇēddá*, *ṇiddá*; *sendúram*, *sindúram*; *dhammellam*, *dhammillam*; *chēndham*, *chindham*; *veṇhú*, *viṇhú*; *peṭṭham*, *piṭṭham*.

Pīṇḍa, 'a lump'; *nīdrá*, 'sleep'; *sindúra*, 'red lead'; *dhammilla*, 'braided hair'; *chihna*, 'a mark'; *vishṇu*, 'Vishṇu'; *piṣṭa*, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *pīṇḍa*).

AT PATHIHARIDRÁPRITHIVÍSHU. (13).

¹ The Prák. Sanj. constantly uses this sūtra to explain the change of *á* to *a* before a conjunct; as in *āchchhēra* for *āścharya*.

In *pathin*, etc., *u* is substituted for *i*: as,

Paho (or in its crude form, paha), haladdá, puhaví.

Pathin, 'a path'; haridrā, 'turmeric'; prithiví, 'the earth.'

ITESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *u* is substituted for the *i* which follows the *t*: as,

Ia uaha aññaha-vaññam, ia viasantín chiram.

Iti paśyatānyathāvachanam, 'so behold 'the hypocrisy (?)'; iti vikasantyaś chiram, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pīo tti*, 'priya iti.'

UD IKSHUVṚŚCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vṛśchika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchekkhū*, *vinchhuo*.

O CHA DWIDHĀKRĪṆAH. (16).

O is substituted in the word *dwidhā* when used with the root *krī*, and *u* also, since we find *cha* in the Sūtra. Thus, *dwidhākrītam*, 'bisected,' becomes *dohādam* or *duhādam*; and *dwidhākrīyate*, 'it is bisected,' *dohājjai* or *duhājjai*.

ÍT SINHAJIHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihwā*, 'the tongue,' *i* is substituted for *i*: as, *sīho*, *jīhā*. The *cha* is used in the Sūtra to include other words which are not mentioned, hence there is an *i* in such words as *viśattha*, *viśambha*, etc., for *viśvasta*, 'trusted,' *viśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prākṛit be followed by a double consonant, is exchanged for an *i*, and one of the consonants is dropped].

ID ÍTAH PĀNÍYÁDISHU. (18).

In *pānīya*, etc., *i* is substituted for the first *i*: as,

¹ The first of these examples is very obscure. *Uaha* or *uvaha* is a singular word, which is found in the Bengálí recension of Śakuntalā [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy'etyasyārthe vá prayoktavyam; pakshe pulaádayah' [cf. Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguæ.'

Pāniam, aliam, valiam, taānim, kariso, duiam, taim, gahiram.

Pāniya, 'water'; alika, 'false'; vyalika, 'painful'; tadānīm, 'then'; karīsha, 'dried cow-dung'; dwitiya, 'second'; tṛitiya, 'third'; gabhīra, 'deep.'

EN NĪDĀPĪDAKĪDRIGĪDRĪŚESHU. (19).

In *nīda*, etc., *e* is substituted for *i*: as,

Neḍḍam, āpelo, keriso, eriso.

Nīda, 'a nest'; āpīda, 'pressing'; kīdriś, 'what like'; īdriśa, 'such.'

UTA OT TUNḌARŪPESHU. (20).

In words like *tunḍa*, *o* is substituted for *u*: as,

Tonḍam, mottā, pokkharo, potthao, loddhao, kottimam.

Tunḍa, 'the face'; muktā, 'a pearl'; pushkara, 'a lake'; pustaka, 'a book'; lubdhaka, 'a hunter'; kuttima, 'a jewel-mine.'

The word *rūpa* or 'like,' is used in the Sūtra to indicate that the *u* must be followed by a conjunct consonant (as in *tunḍa*).

ULŪKHALE LWÁ VÁ. (21).

In *ulūkhala*, 'a mortar,' *u* with the syllable *lū* optionally becomes *o*: as, *okkhalam* or *ulūhalam*.

AN MUKUṬĀDISHU. (22).

In *mukūṭa*, etc., *a* is substituted for the first *u*: as,

Maṇḍam, maulam, garuam, garuī, jahitṭhilo, soamallam, avari.

Mukūṭa, 'a crest'; mukula, 'a bud'; guru, gurvī, 'heavy'; Yudhishṭhira, 'the name of a king'; saukumārya, 'youthfulness'; upari, 'above.'

IT PURUSHE ROH. (23).

In the word *puruṣa*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *Puriso*.

UD ÚTO MADHÚKE. (24).

In the word *madhūka*, 'Bassia latifolia,' *u* is substituted for *ú*: as, *Mahuam*.

AD DUKÚLE VÁ LASYA DWITWAM. (25).

In the word *dukūla*, 'woven silk,' *a* is optionally substituted for *ú*, and when it is so substituted, the *l* is doubled: as, *Duallam* or *duúlam*.

EN NÚPURE. (26).

In the word *nūpura*, 'an anklet,' *e* is substituted for *ú*: as, *Neuram*.

RITO 'T. (27).

A is substituted for *ri* in the first syllable of a word: as,

Tanam, ghaṇá, maam, kaam, vaddho, vasaho.

Ṭṛiṇa, 'grass'; ghṛiṇá, 'pity'; mṛita, 'dead'; kṛita, 'made'; vṛiddha, 'old'; vṛishabha, 'a bull.'

ID RISHYÁDISHU. (28).

In *rishí*, etc., *i* is substituted for the initial *ri*: as,

Isí, visí, gitthí, ditthí, sitthí, singáro, mianko, bbingo, bbingáro, hiaam, viiṇho, vinhiam, kisaro, kichehá, vinehhuo, siálo, kíí, kisi, kiva.

Rishi, 'a sage'; vṛishí, 'an ascetic's cushion'; gṛishti, 'a cow that has had one calf'; dṛishti, 'sight'; sṛishti, 'creation'; śṛingára, 'love'; mṛigánka, 'the moon'; bhringa, 'a bee'; bhringára, 'a vase'; hridaya, 'the heart'; vitrishna, 'contented'; vṛinhita, 'grown'; kṛisara, 'a kind of pottage'; kṛityá, 'action'; vṛisḥika, 'a scorpion'; śṛigála, 'a jackal'; kṛiti, 'act'; kṛishi, 'husbandry'; kṛipá, 'pity.'

UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,

Udú, muṇálo, puhaví, vundávanam, páuso, pauttí, viudam, samvudam, nivvudam, vuttanto, parahuo, máuo, já máuo.

Ritu, 'a season'; mṛinála, 'a lotus-fibre'; prithiví, 'the earth'; vṛindávana, 'a country so called'; právrish, 'the rainy season'; pravṛitti, 'news'; vivṛita, 'opened'; samvṛita, 'covered'; nirvṛita, 'ended'; vṛittánta, 'news'; parabhr̥ita, 'the köil'; mátrika, 'a maternal uncle'; já mátrika, 'a son-in-law.'

AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Rinam, riddho, riehehho.

R̥inam, 'a debt'; r̥iddha, 'prosperous'; r̥iksha, 'a bear.'

KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriso, sariso, táriso.

Ídriśa, 'such'; sadriśa, 'like'; tádriśa, 'such.'

VRIKSHE VENA RUR VÁ. (32).

In the word *vṛiksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukko*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]

LRĪTAH KLĪPTA ILIH. (33).

In the word *klīpta*, 'made,' *ili* is substituted for *lri*: as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *ri* and *lri* do not exist in Prākrit.

ETA ID VEDANÁDEVARAYOH. (34):

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *vianá*, *diaro*. Since 'optionally' is still implied (from Sūtra 32), the forms *veaná* and *dearo* are also sometimes used.

AITA ET. (35).

E is substituted for the first *ai*: as,

Selo, seecham, crávaṇo, keláso, tellokkam.

Śaila, 'a mountain'; śaitya, 'cold'; Airávata, 'Indra's elephant'; Kailása, 'the mountain so called'; trailokya, 'the three worlds.'

DAITYÁDISHWAĪ. (36).

In the words *daitya*, etc., *ai* is substituted for the diphthong *ai*: as,

Daīchcho, chaītto, bhairavo, saīram, vaīram, vaideso, vaidecho, kaīavo, vaīsáho, vaīsio, vaīsampáño.

Daitya, 'a demon'; Chaitra, 'the name of a month'; bhairava, 'dreadful'; swaira, 'wilfulness'; vaira, 'enmity'; vaideśa, 'foreign'; vaidecha, 'a trader'; kaitava, 'a cheat'; Vaiśákha, 'the name of a month'; vaiśika, 'meretricious'; Vaiśampáyana, 'the name of a poet'; etc.

DAIVE VÁ. (37).

In *daiva*, 'fate,' *ai* is optionally substituted for the diphthong *ai*: as, *daivam* or *devvam*. In the case of its non-substitution, the *v* is doubled by the Sūtra 'Nídádishu' [iii., 52].

IT SAINDHAVE. (38).

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

ÍD DHAIRYE. (39).

In the word *dhairya*, 'firmness,' the substitute is *i*: as, *Dhīram*.

OTO 'DVÁ PRAKOSHṬHE KASYA VAH. (40).

In the word *prakoshṭha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Pavatṭho* or *paotṭho*.

AUTA OT. (41).

O is substituted for the first *au*: as,

Komui, jorvanam, kotthuho, kosambí.

Kaumudí, 'moonlight'; yauvanam, 'youth'; kaustubha, 'Vishnu's gem'; Kauśámbí, 'the name of a city.'

PAURÁDISHWAU. (42).

In *paura*, etc., *au* is substituted for the diphthong *au*:

Paüro, kaürao, praüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kauśala*, 'welfare,' the change is optional: as, *kosalo* or *kaüsalo*.

ÁCHCHA GAURAVE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *au* as before (since we find *cha*, 'and,' in the Sûtra): as, *gárvam* or *gaví-ravam*.

UT SAUNDARYÁDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáano, suṇḍo, kukkheao, duvvário.¹

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?); śaunda, 'intoxicated'; kauksheyaka, 'a sword'; dauváríka, 'a porter,' etc.

¹ I may here remind the reader of what is further discussed elsewhere—viz., that in Prákrit there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

SECTION THE SECOND.

AYUKTASYÁNÁDAU. (1).

This being an *adhikára*, will be implied in the succeeding Sûtras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by Sûtra 2, will serve for an instance: as, Maüdam for the Sanskrit Mukuṭa. Why do we say 'a single consonant'? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare Kamalam. 'Single' is implied to the end of the section; 'non-initial,' until *j* is enjoined in Sûtra 31.

KAGACHAJATADAPAYAVÁM PRÁYO LOPAH. (2).

These nine consonants, *k, g, ch, j, t, d, p, y, v*,¹ when single and non-initial, are generally elided: as, *k*, Maülo, naülam; *g*, sáaro, ñaaram; *ch*, vaanam, súf; *j*, gao, raadam; *t*, kaam, viánam; *d*, gaá, mao; *p*, kaí, viulam, suuriso. (In the word 'supurusha,' although the *p* is the initial of the word 'purusha,' the last member of the compound, it is still elided. The author of the comment. therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y*, váuná, ñaanam; *v*, jáam, diaho [cf. ii. 46].

Mukula, 'a bud'; nakula, 'disgraced';² ságara, 'the sea'; nagara, 'a city'; vachana, 'speech'; súchí, 'a needle'; gaja, 'an elephant'; rajata, 'silver'; kṛita, 'made'; vitána, 'expansion'; gadá, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supurusha, 'a good man'; váyuná, (instr. of váyu) 'the wind'; nayana, 'the eye'; jíva, 'life'; divasa, 'a day.'

From the use of *práyas*, ('generally,') in the Sûtra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamānam, sacháavam, avajalam, atulam, ádaro, apáaro, ajaso, savahumánam.

Sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachápa, 'armed

¹ Or *b*; cf. Lass., p. 201.

² Or, 'A Pándava prince' [naülo].

with a bow'; apajala, 'without water'; atula, 'unequalled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabahumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná*, 'the river so called,' the *m* is elided: as, *Jauná*.

SPHATĪKANIKASHACHIKURESHU KASYA HAH. (4.)

'Non-initial' continues to be implied. In the three words *sphatīka*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliho*, *ñhaso*, *chihuro*.

ŚÍKARE BHAH. (5.)

In the word *śikara*, 'thin rain,' *bh* is substituted for *k*: as, *Sibharo*.

CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká*, 'moonlight,' *m* is substituted for *k*: as, *Chandimá*.

RITWÁDISHU TO DAH. (7.)

In *ritu*, etc., *d* is substituted for *t*: as,

Udú, raadam, áado, ñivvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjado, sampadi [paḍivaddí¹].

Ritu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvriti, 'rest'; ávriti, 'a surrounding'; samvriti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

PRATISARAVETASAPATÁKÁSU DAH. (8.)

In these words, *d* is substituted for *t*: as,

Paḍisaro, veḍiso, paḍáá.

Pratisara, 'a servant';² vetasa, 'the ratan'; patáká, 'a flag.'

VASATIBHARATAYOR HAH. (9.)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *h* is substituted for *t*: as, *Vasakí*, *bharaho*.

¹ This word ought not to belong to this Súra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

² As this change of *prati* to *paḍi* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Súra. The

GARBHITE ṆAH. (10.)

In *garbhita*, 'pregnant,' *ṇ* is substituted for *t*: as, *Gabbhiṇam*.

AIRÁVATE CHA. (11.)

In *airávata*, 'Indra's elephant,' *ṇ* is substituted for *t*: as, *Erávano*.

PRADÍPTAKADAMBADOHADESHU DO LAH. (12.)

In these words *l* is substituted for *ḍ*: as,

Palittam, kalamvo, dohalo.¹

Pradípta, 'kindled'; kadamba, 'the tree so called'; dohada, 'the longing of a pregnant woman.'

GADGADE RAH. (13.)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *ḍ*: as, *Gaggaro*.

SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *ḍ*: as,

Ēāraha, vāraha, teraha.

Ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.' But the *ḍ* must be a 'single' letter [by Sūtra 1], or the rule will not apply; thus we find Chaudaha for Chaturdaśa, 'fourteen,' (by iii. 3, and iii. 50).

PO VAH. (15.)

V is substituted for a single non-initial *p*: as,

Sávo, savaho, ulavo, uvasaggo.

Śāpa, 'a curse'; śapatha, 'a curse'; ulapa, 'a kind of grass'; upasarga, 'a portent.'

From the use of *prāyas*, ('generally,') [implied from Sūtra 2] we infer that this rule applies wherever there is no elision.

ÁPIḌE MAH. (16.)

In the words *ápīḍa*, 'pressing,' *m* is substituted for *p*: as, *Ámelo* [cf. i., 19].

UTTARÍYÁNÍYAYORJJO VÁ. (17.)

In the word *uttariya*, and in words ending with the affix *aniya*, *j* is substituted for *y*: as,

Uttariám or uttarijjam, ramaníam or ramanijjam, bharaníam or bharanijjam.

Uttariya, 'an outer garment'; ramaníya, 'pleasing'; bharaníya, 'to be cherished.'

Prák. Sanj. reads in the Sút. *prati* for *pratisara*. Hema-chandra has a Sūtra, *Pratyádan dah*.

¹ Hema-chandra has also *dohalo*.

CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá*.

KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.¹

TO DAH. (20).

Ḍ is substituted for a non-initial *t*: as,

Ṇaḍo, *vidavo*.

Naṭa, 'an actor'; *viṭapa*, 'a branch.'

SATÁŚAKATAKAITABHESHU DHAH. (21.)

In the words *satá*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kaitabha*, 'a demon,' *ḍh* is substituted for *t*: as, *Sadhá*, *saadho*, *kedhavo* [cf. Súra 29].

SPHAṬIKE LAH. (22.)

In *sphaṭika*, 'crystal,' *ḷ* is substituted for *t*: as, *Phaliho* [cf. Sút. 4].

DASYA CHA. (23).

Ḹ is substituted for a single non-initial *ḍ*: as,

Dálimam, *taláam*, *valahí*.

Dádima, 'a pomegranate'; *taḍága*, 'a pond'; *vaḍabhi*, 'an awning, etc., on a palace.' Since *práyasa*, ('generally,') is implied from Súra 2, we infer that such forms as the following are also admissible: as, *dádímam*, *vaḍisam*, *nivido*.

THO DHAH. (24.)

Ḍh is substituted for a single non-initial *ṭh*: as,

Maḍham, *jaḍharam*, *kaḍhoram*.

Maṭha,² 'a college'; *jaṭhara*, 'the belly'; *kaṭhara*, 'hard.'

ANKOTHE LLAH. (25.)

In *ankotṭha*, 'a plant,' *ḷ* is substituted for *ṭh*: as, *Ankollo*.

PHO BHAH. (26.)

Bh is substituted for a single non-initial *ph*: as,

Sibhá, *sebháliá*, *sabharí*, *sabhalam*.

Śíphá, 'a fibrous root'; *śepháliká*, 'a flower'; *śapharí*, 'a small fish'; *saphala*, 'fruitful.'

¹ *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

² Masc. in Sans.

KHAGHATHADHABHĀM HAH. (27.)

H is substituted for the five consonants *kh*, *gh*, *th*, *dh*, *bh*, when single and non-initial; *kh*, muham, mehalá; *gh*, meho, jahanam; *th*, gáhá, savaho; *dh*, ráhá, vahiho; *bh*, sahá, rásaho.

Mukha, 'the face'; mekhalá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse': Rádhá, 'Krishna's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

Práyah being still implied [see Sút. 23], we also find such forms, as

Pakhalo, palanghano, adhíro, adhana, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upaladdhabháva, 'having the meaning understood.'

PRATHAMAŚITHILANISHADHESHU DHAH. (28.)

In the words *prathama*, 'first'; *śithila*, 'loose'; *nishadha*, 'the name of a country,' *dh* is substituted for *th* and *dh*; as *Padhamo*, *siḍhilo*, *nisadho*.

KAITABHE VAH. (29.)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bh*, as *Kedhavo*.

HARIDRĀDÍNĀM RO LAH. (30.)

In *haridrā*, etc., *l* is substituted for *r*: as

Haladdá, chalano, muhalo, jahiṭṭhilo, somálo,¹ kaluṇam, angulí, ingálo, chiládo, phalihá, phaliho.

Haridrā, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhiṣṭhira, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful'; anguri, 'a finger'; angúra, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

ĀDER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Súra 1 ends here. *J* is substituted for an initial *y*: as,

Jatṭhí, jaso, jakkho.

Yasṭi, 'liquorice';² yaśas, 'glory' [*cf* iv. 18]; yaksha, 'a demigod.'

¹ This form is thus explained by the Prākṛita Sanj.:—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála*. W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somálo*.

² As *yasṭi* is also the subject of the next Súra, either there are two

YASHTYÁM LAH. (32.)

In the word *yashṭi*, 'a stick,' *l* is substituted for *y* : as *Latṭhi*.

KIRÁTE CHAH. (33.)

In *kiráta*, 'a barbarian,' *ch* is substituted for the initial *k* : as, *Chiládo*.

KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter : *Khuṇḍo*.

DOLÁDANḌADAŚANESHU ḌAH. (35.)

In the words *dold*, 'a litter'; *danḍa*, 'a staff'; *daśana*, 'a tooth,' *ḍ* is substituted for the initial letter : as, *Dold*, *danḍo*, *daśano*.

PARUSHAPARIGHAPARIKHÁSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhá*, 'a moat,' *ph* is substituted for the initial letter : as, *Pharuso*, *phaliho*, *phalihá*.

PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p* : as, *Phaṇaso*.

VISINYÁM BHAI. (38.)

In the word *visiní*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisiní*. From the express mention of the feminine [*visiní*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAH. (39.)

In the word *manmatha*, 'love,' *v* is substituted for the initial letter : as, *Vanmako*.

LÁHALE ṆAH. (40.)

In the word *láhala*,¹ *ṇ* is substituted for the initial letter : as *Ṇáhalo*.

SHATŚÁVAKASAPTAPARṆÁNÁM CHHAH. (41.)

forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashṭi* in two MSS.; but Cf. Lass. Inst. p. 100. Lassen (p. 195) illustrates *latṭhi* by the modern *lath*, 'a column': as, Firoze Lath.

¹ Two MSS. read *lohala*, 'made of iron,' for the unknown word *láhala*; but as Hema-chandra [see note 4, Sút. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prák. Sanj.

In these words *chh* is substituted for the initial letter: as,

Chhatthí, chhammuho, chhávaṃ, chhattavaṃṇo.

Shashthí, 'the sixth day of the lunar fortnight'; shanmukha, 'Kártikeya';
śávaka, 'a young animal'; saptaparna, 'a kind of tree.'

NO NAH SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* every-
where: as,

Nái, kánaam, vaanam, máṇuso.

Nadí, 'a river'; kanaka, 'gold'; vachana, 'speech'; máṇusha, 'human.'

ŚASHOH SAH. (43.)

S is everywhere substituted for *ś* and *sh*: as,

(*Ś*) saddo, nisá, ankuso; (*sh*) saṇḍho, vasaho, kaśám.

Śabda, 'a sound'; niśá, 'night'; ankuśa, 'an elephant's hook'; shaṇḍha,
'a eunuch'; vṛishabha, 'a bull'; kaśháya, 'brown.'

DAŚÁDISHU HAH. (44.)

In the words *dáśa*, etc., *h* is substituted for *ś*: as,

Daha, eáraha, váraha, teraha.¹

Daśa, 'ten'; ekádaśa, 'eleven'; dvádaśa, 'twelve'; trayodaśa, 'thirteen.'

[*cf.* ii. 14, for the change of *d* to *r*.]

SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *dáśa* is optional: as,

Dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

Daśamukha, 'a name of Rávaṇa'; daśabala, 'a Bauddha teacher'; Daśa-
ratha, 'the name of a king.'

DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted² for *s*: as, *Diaho*.

SNUSHÁYÁM NHAH. (47.)

In the word *snushá*, 'a daughter-in-law,' *nh* is substituted for *sh*, as
Sonhá.

¹ It may be worth while to trace the steps by which *trayodaśa* becomes *teraha*. By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

² Two MSS. make this rule optional (by continuing *vá* from S. 45), and add *diaso*, which is the usual form in the plays.

SECTION THE THIRD.

UPARILOPAH KAGADATADAPASHASÁM. (1.)

The eight consonants *k, g, ḍ, t, ḍ, p, śh, s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sūtras 50, 51 of this Section.¹ Thus,

[*k.*] Bhattam, sitthao.

Bhakta, 'devoted'; sikhaka, 'bee's-wax' (neut.)

[*g.*] muddho, siṇiddho.

Mugdha, 'foolish'; snigdha, 'kind.'

[*ḍ.*] Khaggo, sajjo.

Khadga, 'a sword'; shadja, 'the fourth note of the gamut.'

[*t.*] Uppalam, uppáo.

Utpala, 'a blue lotus'; utpáta, 'a portent.'

[*d.*] Muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer.'

[*p.*] sutto, pajjatto.

Supta, 'asleep'; paryápta, 'adequate.'

[*śh.*] gotthí, nitthuro,

Goshthí, 'an assembly'; nishthura, 'harsh.'

[*s.*] Khaliyam, nehó.

Skhalita, 'stumbling'; sneha, 'love.'

ADHO MANAYÁM. (2.)

The consonants *m, n*, and *y* are elided, when standing last in a conjunct,

¹ Sūtras 50, 51 are constantly required in carrying out the following Sūtras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sūtras 1—8), then in other cases (Sūtras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sūtras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sūtra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sūtras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggí.

Śushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Nāggo.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

SARVATRA LAVARÁM. (3.)

The letters *l*, *v*,¹ *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*v.*] Loddhao, pikkam [*cf.* i. 3].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have

Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

SARVAJNA-TULYESHU NĀH. (5.)

In words like *sarvajna*, the *n* is elided: as,

Savvajjo, ingiajjo.

Sarvajna, 'omniscient'; ingitajna, 'knowing signs.'

This elision of *n* takes place in all words which are similarly derived from *jñá*, 'to know.' [This explains the *tulya* of the Sūtra.]

ŚMAŚRUŚMAŚÁNAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmaśána*, 'a cemetery,' is elided: as, *Massú*, *masánaṃ*.

MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhaṇṇo*.

HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

¹ Or *b*, as there is no distinction between the two letters in Prākṛit.

Puvvanho, avaranho; kalharam, alhádo; vamhaṇo.

Púrváhna, 'fore-noon'; aparáhna, 'afternoon'; kahlára, 'the white water-lily'; áhláda, 'joy'; bráhmaṇa, 'a bráhmaṇ.'

YUKTASYA. (9.)

This is an *adhikára* [cf. i. 1] and is implied in the succeeding Sútras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Atthi* for *asthi* (by Súra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pāṇ. viii. 2, 23.

SHTASYA THAH. (10.)

Th is substituted for the conjunct *shṭ*: as,

Latthí, ditthí.

Yashti, 'a stick'; drishti, 'sight.'

ASTHINI. (11.)

In the word *asthi*, 'a bone,' *th* is substituted for the conjunct: as, *Atthi*.

STASYA THAH. (12.)

Th is substituted for *st*. This Súra revokes Súra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuí, thavao, kotthuho.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Krishna's jewel.'

NA STAMBE. (13.)

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [*i.e.* the *s* is elided by iii. 1].

STAMBHE KHAH. (14.)

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambho*.

STHÁÑÁVAHARE. (15.)

In the word *sthānu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Khānú*. Why do we make this exception? When it signifies Śiva, it is *thānú* (by S. 12).

SPHOTAKE. (16.)

In the word *spotaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Khotao*.

RYAŚAYYĀBHIMANYUSHU JAH. (17.)

J is substituted for the conjunct *ry*, and also for the conjunct in the two words śayyā and abhimanyu: as,

Kajjam, sejjā, ahimajjū.

Kārya, 'to be done'; śayyā, 'a bed'; abhimanyu, 'Arjuna's son.'

(18). TŪRYADHAIRYASAUNDARYĀŚCHARYAPARYANTESHU RAH.

In these words *r* is substituted for the conjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Tūram, dhīram [cf. i. 39], sunderam, achchheram, perantam.

Tūrya, 'a musical instrument'; dhairya, 'firmness'; saundarya, 'beauty'; āscharya, 'wonderful'; paryanta, 'limit.'

SŪRYE VĀ. (19).

In the word sūrya, 'the sun,' *r* is optionally substituted for *ry*: as, Sūro, or else by S. 17, sujjo.

CHAURYASAMESHU RIAM. (20).

In words like chaurya, riam is substituted for *ry*; as,

Choriam, soriam, viriam.

Chaurya, 'theft'; śaurya, 'heroism'; vīrya, 'heroism.'

From the use of the phrase 'like' in the Sūtra, this is a class, which can only be determined by authority [cf. i. 2].

PARYASTAPARYĀṆASAUKUMĀRYESHU LAH. (21).

In the words paryasta, 'fallen'; paryāna, 'a saddle'; saukumārya, 'youthfulness,' *l* is substituted for *ry*: as, Pallattham, pallānam, soamallam.¹

RTASYA TAH. (22).

T is substituted for *rt*: as,

Kevattāo, nattāo, nattāi.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakī, 'an actress.'

PATTANE. (23).

T is also substituted for the conjunct in pattana, 'a town:' as Pattāṇam.

¹ We may here retrace the steps by which saukumāryam becomes soamallam. By i. 22, 41, it becomes soamāryam (the *k* being elided by ii. 2); the present Sūtra, with iii. 50, gives *ll* for *ry*, and the *ā* is shortened before the conjunct by i. 10 [see note, p. 109].

NA DHŪRTĀDISHU. (24).

T is not substituted for *rt* in the class *dhūrta*, etc. Thus we have

Dhutto, kitti, vattamānam, vattā, ávatto, samvattao, nivattao, vattiā, atto, kattarī, muttī, (*r* being elided in these words by iii. 3).

Dhūrta, 'a gamester'; kirti, 'fame'; vartamāna, 'existing'; vartā, 'tidings'; ávarta, 'a whirlpool'; samvartaka, 'Baladeva'; nivartaka, 'returning'; vartikā, 'a wick'; ártā, 'pained'; kartarī, 'a knife'; mūrta, 'form.'

GARTE DAH. (25).

In the word *garta*, 'a hole,' *ḍ* is substituted for *rt*: as, *Gaddo*.

GARDABHASAMMARDAVITARDIVICHHARDISHU RDASYA (26).

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *vichhardi*, 'a fine building' (?), *ḍ* is substituted for *rd*: as, *Gaddaho*, *sammaddo*, *viaddi*, *vichhaddi*.

TYATHYADYĀM CHACHHAJĀH. (27).

Ch, *chh*, *j*, are respectively substituted for *ty*, *thy*, *dy*; as,

[*ty*.] Nicheham, pachchakkham.

Nitya, 'constant'; pratyaksha, 'perceptible.'

[*thy*.] Rachchhá, micchhá, pachchham.

Rathyá, 'a road'; mithyá, 'falsely'; pathya, 'proper.'

[*dy*.] Vijjá, vejjam.

Vidyá, 'knowledge'; vaidya, 'medical.'

DHYAHYOR JHAH. (28).

Jh is substituted for *dhy* and *hy*: as,

[*dhy*.] Majjham, ajjháo.

Madhya, 'middle'; adhyáya, 'a chapter.'

[*hy*.] Vajjhao, gujjhao.

Váhyaka, 'external'; guhyaka, 'secret.'

SHKASKAKSHĀM KHAH. (29).

Kh is substituted for *shk*, *sk*, and *ksh*: as,

[*shk*.] Mukkham, pokkharo.

Mushka, 'a heap,' (masc.); pushkara, 'a lake.'

[*sk*.] Khando, khandho.

Skanda, 'Skanda'; skandha, 'the shoulder.'

[*ksh*.] Khado, jakkho.

Kshata, 'wounded'; yaksha, 'a demigod.'

AKSHYÁDISHU CHHAH. (30).

In *akshi*, etc., *chh* is substituted for *ksh*: as,

Achchhí, lachchhí, chhuppo, chhíram, chhuddho, uchchhitto, sarichchham, uchchhú, uchchhá, chháram, richchho, machchhiá, chhuam, chhuram, chhet-tam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmi, 'beauty'; kshupna, 'bruised'; kshíra, 'milk'; kshuddha, 'agitated'; utkshipta, 'tossed up'; sadriksha, 'like'; ikshu, 'the cane' [cf. i. 15]; ukshan, 'an ox'; kshára, 'black salt'; riksha, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

KSHAMÁVRIKSHAKSHANESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vriksha*, 'a tree'; *kshana*, 'a moment, a feast,' *chh* is optionally substituted for *ksh*: as, *Chhamá* or *khamá*; *vachchho* or *rukko*; *chhanam* or *khanam*. It should be observed¹ that the *chh* is used in *vriksha* when *a* is substituted for *ri* [cf. i. 32], and in *kshana* when it signifies 'a feast.'

SHMAPAKSHMAVISMAYESHU MHAH. (32).

Mh is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Grishma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

HNASNASHNAKSHNASNÁM ÑHAH. (33).

Nh is substituted for *hn*, *sn*, *shn*, *kshn*, and *śn*: thus,

[*hn*.] Vanhí, janhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn*.] Nhánam, panhudam.

Snána, 'bathing'; prasnuta, 'flowing.'

[*shn*.] Vinhú, kanho.

Vishnu, 'Vishnu'; krishna, 'Krishna' [iii. 61].

[*kshn*.] Sanham, tinham.

Ślakshna, 'small'; tīkshna, 'sharp.'

¹ Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, i.e., à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[*śn.*] Paṇho, siṇho.

Praśna, 'a question'; śisna, 'penis.'

CHIHNE NDHAH. (34).

In the word *chihna*, 'a mark,' *ndh* is substituted for the conjunct: as, *Chindham*.

SHPASYA PHAH. (35).

Ph is substituted for *shp*: as,

Puppham, sappham, nippháo.

Pushpa, 'a flower'; śashpa, 'young grass'; nishpáya, 'without water.'

SPASYA SARVATRA STHITASYA. (36).

Ph is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

Phanso [*cf.* iv. 15], phandaṇam.

Sparsá, 'touch'; spandana, 'a throbbing.'

SI CHA. (37).

Si is also sometimes substituted for *sp*: as, *Paḍisiddhi* for *pratisparddhin*, 'a rival' [*cf.* i. 2].

VÁSHPE ÁŚRUṆI HAH. (38).

H is substituted for *shp* in the word *váshpa*, when it signifies, 'a tear': as *Váho*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with S. 35).

KÁRSHÁPAṆE (39.)

In the word *kárshápaṇa*, 'a certain weight,' *h* is substituted for the conjunct: as, *Káhávaṇo*.

ŚCHATSAPSÁM CHHAH. (40).

Chh is substituted for the conjuncts *śch*, *ts*, and *ps*: thus,

[*śch.*] Pachchhimam, achchheram; [*ts.*] vachchho, vachchharo; [*ps.*] lichchhá, juguchchhá.

Paśchima, 'western'; áscharya, 'wonderful'; vatsa, 'a calf'; vatsara, 'a year'; lipsá, 'desire'; jugupsá, 'censure.'

VRIŚCHIKE NCHHAH. (41).

In the word *vrīschika*, 'a scorpion,' *nchh* is substituted for *śch*: as, *Vinchhuo* (*cf.* i. 15).

NOTSUKOTSAVAYOH (42).

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden: we have therefore *Ussuo* and *ussavo* (by iii. 1, 50).

NMO MAH. (43.)

M is substituted for *nm*, although (by S. 2) *m* is properly elided when it is the second member of a conjunct: as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [cf. ii. 39.]

MNAJNAPANCHÁŚATPANCHADAŚESHU ÑAH. (44.)

N is substituted for *mn* and *jñ*, and for the conjunct in the words *panchásat* and *panchadaśa*: as,

Pajjunno, janno, vinñānam, paññásá, paññaraho.

Pradyumna, 'Káma'; yajna, 'a sacrifice'; vijñána, 'knowledge'; panchásat, 'fifty'; panchadaśa, 'fifteenth.'

TÁLAVRINTE ÑTAH. (45.)

In the word *tálavrinta*, 'a fan,' *ñt* is substituted for the conjunct: as, *Tálaventaam*.

BHINDIPÁLE ÑDAH. (46.)

In the word *bhindipála*, 'a dart,' *ñd* is substituted for the conjunct: as, *Bhindiválo*.

VIHWALE BHAHAU VÁ. (47.)

In the word *vihwala*, 'agitated,' *bh* and *h* are optionally substituted for the conjunct: as, *Vebbhala*, *vihalo* [for the *e* of the first form see i. 12].

ÁTMANI PAH. (48.)

In the word *átman*, 'self,' *p* is substituted for the conjunct: as, *Appá*.

KMASYA. (49.)

P is substituted for the conjunct *km*: as,

Ruppam, ruppini.

Rukma, 'gold'; Rukmini, 'Lakshmi.'

The Commentator remarks that this and the preceding Sūtra (which might otherwise have been united) are separated, because the latter of the two (S. 49) is absolute, while the former (S. 48) is only partially applicable, as *átman* admits of another form [see v. 45] besides *appá*.

ŚESHÁDEŚAYOR DWITWAM ANÁDAU. (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision :

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution :

Latthí, ditthí, hattho.

Yashti, 'a stick'; drishti, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliam, khambho, thavao.

Skhalita, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

VARGESHU YUJAH PÚRVAH. (51.)

When the doubling enjoined by the previous Sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class,)¹ it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision :

Vakkhānam, aggho, muchchhá, nijjharo, luddho, nibbharo.

Vyākhyāna, 'explanation'; argha, 'oblation'; murchhá, 'fainting'; nirjara, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution :

Ditthí, latthí, vachchho, vipphariso, nittháro, jakkho, lachchhí, atthí, puppham.

Drishti, 'sight'; yashti, 'a stick'; vakshas, 'the breast' [cf. iv. 18]; visparśa, 'touch'; nistára, 'crossing'; yaksha, 'a demigod'; lakshmi, 'beauty'; asthi, 'a bone'; pushpa, 'a flower.'

NÍDADISHU. (52.)

In the words *nída*, etc., the medial letter is doubled, although it is not a conjunct: as,

Neddam [for the *e* see i. 19], sottam, pemmam, váhittam, ujjuo, jannao, jovvanam.

¹ The Prákr̥ita Sarvaswa explains *yuj*, 'Yug iti samánám dwitíyachaturthádínam sanjñá.'

Nīda, 'a nest'; srota, 'a river'; preman, 'affection'; vyāhṛita, 'pronounced'; ṛiju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

ĀMRATĀMRAYOR BAH. (53.)

In the words *āmra*, 'the mango,' and *tāmra*, 'copper,' *b* is employed in the doubling enjoined by Sūtra 50: as *Ambam*, *tambam*.¹

NA RAHOH. (54.)

R and *h* are never doubled: as,

Dhīram, tūram [iii. 18], jīhā [i. 17, iii. 3], vāho [iii. 38].

Dhairya, 'firmness'; tūrya, 'a musical instrument'; jihvā, 'a tongue'; vāshpa, 'a tear.'

ĀÑO JNASYA. (55.)

When *jñ* is preceded by the preposition *ā*, its substitute *ñ* (by Sūtra 44) is not doubled: as, Āná, ānatti, for Ājnā, ājnapti, 'an order.' Why, "when preceded by *ā*"? In *Sanñā* for *Sanjñā*, 'a name,' the rule does not hold.²

[NA VINDUPARE.] (56.)

A letter, which immediately follows anuswāra, is not doubled: as, Sankanto, sanjhā, for Sankrānta, 'gone'; sandhyā, 'twilight.' The *k* and *jñ* would otherwise have been doubled by Sūtras 3, 28, 50.

SAMĀSE VĀ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

Naīggāmo or naīgāmo; kusumappaaro or kusumapaaro; devatthui or devathui; ānālakkhambho or ānālakhambo.

Nadīgrāma, 'a village by a river'; kusumaprakara, 'a nosegay'; devastuti,

¹ For this difficult Sūtra, cf. the Var. Lect. Four of the MSS. of Vararuchi read *avvam*, etc.; two seem to read as above, which is clearly supported by Hema-ch., the Prāk. Sarvaswa, Prāk. Sanjiv., and Sanksh. Sāra. If it be correct, I suppose the successive changes are *amam* [by iii. 3], then [by iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to be by reading *amvram*, i.e., the *v* is substituted for the *r* and then doubled.

² This instance is not a good one, if the next Sūt. be genuine, which forbids the doubling of the *ñ* after the anusw. of *san*. Probably this led to the var. lect., *vinñatti* = *vinñapti*.

'praise of the gods'; álánastambha, 'an elephant's post' [for this, cf. iii. 14, and iv. 29].

SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional : as,

Sevvá, sevá; ekkam, eam; nakkho, naho; devvam, daivam; asivvam, asivam; tellokkam, teloam; nihitto, nihio; tunhikko, tunhio; kañniáro, kaniáro; diggham, díham; rattí, ráí; dukkhio, duhio; asso, aso¹; issaro, ísaro; vissáso, visáso; nissáso, nísáso; rassí, rasí; mitto, mio; pusso, puso.

Sevá, 'service'; eka, 'one'; nakha, 'a nail'; daiva, 'fate'; áśiva, 'un-lucky'; trailokya, 'the three worlds'; nihita, 'entrusted'; túshñika, 'silent'; karnikára, 'the tree so called'; dírgħa, 'long'; rátri, 'the night'; dukkhita, 'wretched'; áśwa, 'a horse'; íśwara, 'God'; víśwása, 'confidence'; níśwása, 'a sigh'; raśmi, 'a ray'; mitra, 'friendly'; pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways; in words like *sevá*, there would have been no occasion for the doubling, except for this rule; in words like *dirgha*, the doubling is already enjoined by other rules [e.g. iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.²

VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sútras. *Yuktasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sútras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

KLISHTAŚLISHTARATNAKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klishta*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:³ as,

¹ I should prefer *aso* [cf. i. 2], though the MSS. and the Pr. Sanj. have *aso*.

² For this rule, cf. Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

³ At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna*, *ratana*, and then (by ii. 2) *raana*; and in S. 65, *padma*, *paduma*, and finally *paüma*.

Kilitṭham, silitṭham, raanam, kiríá, sárango (or in its crude form 'sáranga'.)

Klishṭa, 'distressed'; ślishṭa, 'embraced'; ratna, 'a gem'; kriyá, 'an action'; śárnga, 'horny.'

KṚISHṆE VÁ. (61.)

In the word *kṛishṇa*, the separation of the conjunct *shṇ* is optional: in the case of separation, the vowel must be supplied as before; here, however, the option is definitely restricted; for the separation is imperative, when *kṛishṇa* means 'black,' as *kasano*; but is forbidden when it means "Vishṇu," as *kaṇho* [iii. 33].

IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHARSHÁRHAGARHESHU. (62.)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before; but the inserted vowel is *i*, and not the original vowel.

Sirí, hirí, kiríto, kilanto, kilesa, milánam, sivíno, phariso, hariso, ariho, gariho.

Śrí, 'beauty'; hri, 'shame'; kṛíta, 'bought'; klánta, 'wearied'; kleśa, 'distress'; mlána, 'withered'; swapna, 'sleep'; sparśa, 'touch'; harsha, 'joy'; arha, 'worthy'; garha, 'a censurer.'

AH KSHMÁŚLÁGHAYOH. (63.)

In the words *kshná*, 'the earth,' and *ślághá*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*: as, *Khamá*, *salághá*.

SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding Súra: as, *Sancho*, *neho*. [For the second form, cf. iii. i.]

UH PADMATANVÍSAMESHU. (65.)

In *padma*, 'a lotus,' and words like *tanvi* (fem. of *tanu*, 'slender,') such as *laghvi* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paumam*, *tanuí*, *lahuí*.

JYÁYÁM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunct is divided, and the first consonant is sounded with *i*, instead of the original vowel: as, *Jiá*.

SECTION THE FOURTH.

SANDHÁV ACHÁM AJLOPAVIŚESHÁ BAHULAM. (1.)

Ach is here of course the *pratyáhára*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

1. Various kinds of vowels: as,

Jaüṇaadam, jaüṇáadam; naïssotto, naïssotto; vahumuham, vahúmuham; kannaūram, kannaūram; siroveañá, siraveañá; piápíam, piápíam; síásíam, síásíam; savomuó, savomuó; saroruham, sararuham.

Yamunátata, 'the bank of the Jumná'; nadísrotas, 'the river-stream'; vadhúmukha, 'having a woman's face'; karṇapúra, 'the mimosa śirisha'; śirovedaná, 'a pain in the head'; pítápíta, 'drunk and not drunk'; sitásita, 'white and black'; saroruha, 'a lotus.'

2. Various kinds of elision: as,

Ráuḷam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávaḍaṇam, páavaḍaṇam [viii. 51]; kumbháro, kumbhaáro; pavaṇuddhaam, pavanoddhaam.

Rájakula, 'a royal family'; tavárdhha, 'half of thee'; mamárdhha, 'half of me'; pádapatana, 'prostration at any one's feet'; kumbhakára, 'a potter'; pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or 'variously,' in the Súra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakṣhaṇa* or Súra.¹

¹ The Comm. of this Súra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Súra in its

UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided : as, *Umbaram*.

KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided : as, *Kálásam*, *kálásam*.

BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided : as, *Bhānam*, *bhānam*.

YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided : as,

Já, jáva ; tá, táva ; párao, páráva ; anuttanta, anuvattanta ; jáam, jíviam ; eam, evvam ; ea, evva ; kualaam, kuvalaam.

Yávat, 'how far' ; távat, 'so far' ; párávata, 'a dove' ; anuvartamāna, 'following' ; jívita, 'life' ; evam, eva, 'so' ; kuvalaya, 'a blue lotus,' etc.

ANTYASYA HALAH. (6.)

The 'option' of the preceding sūtras ends here. A final consonant is always elided : as,

Jaso [cf. iv. 18, 19], naham, saro, kammo, jáva, táva.

Yaśas, 'glory' ; nabhas, 'the sky' ; saras, 'a lake' ; karman, 'a deed' ; yávat, 'how far' ; távat, 'so far.'

Comm. on other Sūtras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prākṛit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodaśa*, and trace the successive changes by which Vararuchi brings out the Prākṛit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha* ; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prāk. Sanj. Bhāmaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *á*, *í*, and *ú* are optionally shortened in composition [cf. Lass., p. 290], as in *vahumuham* or *vahūmuham*, etc. ; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *siro-* or *sira-veaṇá*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sūt. 3, *dirghahrasvau mithovrittau*.) The forms in line 7 of the Sans. text, *piápīam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,

STRIYÁM ÁT. (7.)

Ā is substituted for the final consonant of a feminine word : as,

Sariá, paḍivaá, váá.

Sarit, 'a river'; pratipad, 'the first day of a lunar fortnight'; vách, 'speech.'

RO RÁ. (8.)

Rá is substituted for a final *r*, in a feminine word : as,

Dhurá, girá.

Dhur, 'the carriage-pole'; gir, 'speech.'

NA VIDYUTI. (9.)

Ā is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7), but although a feminine noun ending in a consonant, it follows Sūtra 6, and becomes *Vijjū*.

ŚARADO DAH. (10.)

Da is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *Sarado* [for its gender, cf. S. 18].

DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *diś*, 'a region,' and *právrish*, 'the rainy season': as, *Disá*, *páuso* (for the change in gender, cf. S. 18; *diś* continues feminine as before¹).

if we correct it to *śarvámṛita*, but the two Prák. forms still need some correction. In lines 9, 10, if we make the corrections *pá- páavadanam*, and add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW as given in the text, and their Sans. explanations as given in the var. lect. The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1 as a new Sūtra, but I prefer taking it as an additional observation of the Comment. to explain such a form as *pavanuddhaam*. *Pavanoddhaam* would have been equally correct, but not *pavanaddhaam*; as the elision before a conjunct (where it takes place at all), must be that of the former vowel. Similarly in the Bhaṭṭi-Kāvya, vol. ii. p. 114, on the word *ravuttunga*, the Schol. remarks that although by the rule '*lopo 'chaḥ*,' which enjoins the elision of the preceding vowel, when a second follows, it should be *ravut-tunga*, still by the influence of the *bahula*, the elision is not absolute [*Atra yadyapi prákrite 'lopo 'cha' ityanena achi pare acho lope ravuttungeti syát, tathápi bahuládhikárán násti lopah*].

¹ 'Id tantum vult regula, non dicendum esse *diká* et *právrítá*.' Lass. Inst.

MO VINDUH. (12.)

Anuswára is substituted for a final *m* : as, *Achehham*, *vachchham*, *bhaddam*, *aggin*, etc.¹

ACHI MAŚCHA. (13.)

When a vowel immediately follows, *m* may optionally remain; or, in other words, Sandhi in this case is allowed : as, *Phalam avaharai* or *phalam-avaharai*, 'he gathers fruit.'

NANOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*² (as we infer from the preceding Sút.): as,

Anso or amso, kanso or kamso, vanchañiam or vamechañiam, vinjho or vimjho.

Ansa, 'a part'; kansa, 'the name of a king'; vanchañiya, 'to be tricked'; vindhya, 'the Vindhya mountains' (vinjha = vindhya, by iii. 28).

VAKRÁDISHU. (15.)

In *vakra*, etc. Anuswára is inserted as an augment : as,

Vankam, tansam, hanso, ansú,³ mansú, guṇṭhí, mantham, mañansini, dansañam, phanso, vanṇo, paḍinsudam, anso, ahimunko.

Vakra, 'crooked'; tryasra, 'a triangle'; hraswa, 'short'; áśru, 'a tear'; śmaśru, 'a beard'; grīṣhti, 'a cow with one calf'; masta, 'the head'; manaswiní, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; áśwa, 'a horse'; abhimukta, 'released,' etc.

MĀNSÁDISHU VĀ. (16.)

In such words as *mānsa*, etc., the use of Anuswára is optional : as,

¹ As this and the two following rules merely refer to Prākṛit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

² There can be little doubt that this addition of Bhāmaha's is wrong; the Prāk. Sanj. (though corrupt) is silent about it; Hema-chandra's corresponding Sút. [i. 24], is '*Nāṇaṇano vyanjane. Nā na na na ityetesām sthāne, vyanjane pare, anuswāro bhavati.*' In the ex. *ansa* and *kansa*, Bhāmaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

³ For this masculine form of *áśru*, cf. Williams' Śak. p. 165, where Boehtlingk's correction [Śak. p. 217] is adopted.

Mansam, māsam; kham, kaha; nūnam, nūpa; tahim, tahi (vi. 7); āsum, āsu.¹

Mānsa, 'flesh'; katham, 'how'; nūnam, 'certainly'; tasmin, 'in that'; āsu, fem. loc. plural of *īdam*, 'this.'

There is no definite class of words, such as *mānsa*, etc.; but wherever, through fear of violating the metre, Anuswāra is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

YAYI TADVARGĀNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyāhāra yay*), Anuswāra may optionally become the nasal of the class to which the letter belongs: as, *San̄ká*, *san̄kho*, *an̄ko*, *angam*, *san̄charaī*, *san̄dho*, etc.; or we may use the option of the rule, and say *pankam*, *vindh*, *sanká*, etc. 'Why do we use the *pratyāhāra yay* in the Sūtra?' That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use Anuswāra.

NASĀNTAPRĀVRITŚARADAH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *prāvṛish* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by Sūt. 6): as, Kammo, jammo, vammo.

Karman, 'a deed'; janman, 'birth'; varman, 'armour.'

Jaso, tamo, saro.

Yāśas, 'glory'; tamas, 'darkness'; saras, 'a lake.'

Pāuso, sarado.

Prāvṛish, 'the rainy season' [*cf.* iv. 11]; śarad, 'the autumn' [*cf.* iv. 10].

NA ŚIRONABHASÍ. (19.)

Śiras, 'the head,' and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *Siram* and *naham*.

PRISHṬHĀKSHIPRĀŚNĀH STRIYĀM VĀ. (20.)

The three words *prishṭha*, 'the back'; *akshi*, 'the eye'; and *prāśna*, 'a

¹ *Āsum āsu* are conjectural. This Sūtra is considered also to apply to the anuswāra, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *vachchhehim* or *-hi*, *vachchhesu* or *-sum*, *randī* or *-āni*.

question,' may be optionally used in the feminine gender: as, *Putṭhī* or *putṭham*, *achchhī* or *achchham*, *panhā* or *panho*.

ODAVÁPAYOH. (21.)

O is optionally substituted for the prepositions *ava* and *apa*, when in composition: as,

Oháso or avaháso, osárium or avasárium.

Avahása, 'laughter'; apasárita, 'gone out.'

TÁLTWAYOR DÁTTANAU. (22.)

Dá and *ttana* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskrit to form abstract nouns): as,

Pínadá, pinattanam, múḍhadá, múḍhattanam.

Pínatá, pínatwa, 'fatness'; múḍhatá, múḍhatwa, 'folly.'

KTWA ÚNAH.¹ (23.)

Úna is substituted for *ktwá* (the affix of the indeclinable past participle): as,

Gheúna, soúna, káúna, dáúna.

Grihítwá, 'having seized'; śrutwá, 'having heard'; kṛitwá, 'having made'; datwá, 'having given.'

TRINA IRAH ŚÍLE. (24.)

Ira is substituted for the affix *trín*,² signifying *śila*, 'habits,' or 'disposition': as,

Bhamiro, hasiro.

Bhramanaśíla or bhramitṛi, 'fond of wandering'; hasanaśíla or hasitṛi, 'fond of laughing.'

ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

Álu, *illa*, *ulla*, *ála*, *vanta*,³ *inta* are substituted for *matup*, the affix signifying 'possession.'

Ísálu, niddálu; viárilla, máláilla; viárulla; dhanála, saddála; dhanavanta, jovanavanta; rosáinta,⁴ pánáinta.

Írshávat, 'envious'; nidrávat, 'sleepy'; vikárvat, 'changed'; málávat,

¹ The Pr. Sanj. gives this Sút. as *ktwá túṇah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367, and *infra*, viii. 55. *

² Cf. Pán. iii. 2. 134 and 135.

³ Written *vanda* in Śak., Williams, p. 38, 1; cf. Boehtlingk, note p. 166.

⁴ Cf. Lass. pp. 289, 290.

'having a garland'; dhanavat, 'wealthy'; śabdavat, 'sounding'; yauvanavat, 'youthful'; roshavat, 'angry'; prānavat, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes¹ we find *á* instead of *matup*, and sometimes *manta*: as *hanumá* or *hanumanta* for *hanumat*, 'the monkey-chief'; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaishikāh* (cf. Pān. iv. 2, 92), as *purilla* for *paurastyā* (a derivative with the affix *tyak*, Pān. iv. 2, 98), 'produced in the east'; *appulla* for *ātmiyā* (a derivative with the affix *chha*, Pān. iv. 2, 114) 'belonging to one's self.'

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Pān. v., 2, 39), we should use *keddaha*, etc.: as,

Keddaha, kettia; jeddaha, jettia; teddaha, tettia; eddaha, ettia.

Kiyat, 'how much'; yávat (explained by Pānini as 'yat parimāṇam asya') 'as much as'; távat, 'so much'; etávat, 'thus much.'

Others add *huttam* as a substitute for the affix *kṛitvas*, (Pān. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saahuttam* for *śatakṛitvas*, 'a hundred times'; *sahassahuttam* for *sahasrakṛitvas*, 'a thousand times.'

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, 'a bee.'²]

VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pīta*, 'yellow,' without altering their meaning: as, *Vijjū* or *vijjull*; *pīam* or *pīalam*.

[VRINDE VO RAH.] (27.)

In the word *vrinda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *Vrandam* or *vandam*.

KARENṼÁM RAṆOH STHITIPARIVṚTTIH. (28.)

In the word *kareṇu*, 'a female elephant,' the *r* and *ṇ* are transposed: as,

¹ For this passage, see App. B.

² See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *jātau* appears to be corrupt; cf. the corresponding rules in Hema-ch. and the Prák. Sanj.

Kanerú. From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *karenú*, 'a male elephant.'

ÁLÁNE LANOH. (29.)

In the word *álána*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *Áṇálakhambo* for *álánastambha* [cf. iii. 57].

VRIHASPATAU VAHOR BHAAU. (30.)

In the word *vrihaspati*, 'the regent of the planet Jupiter,' *bh* and *a* are respectively substituted for *v* and *h*: as, *Bhaapphai* [cf. iii. 36].

MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maïlam* or *maïṇam*.

GRIHE GHARO 'PATAU. (32.)

Ghara is used in the sense of *griha*, 'a house,' except when it is followed by *pati*, 'a master': as *gharam*, 'a house.' 'Why do we make this exception?' Because we have *gahavai* for *grihapati*, 'a householder.'

DÁDHÁDAYO BAHULAM. (33.)

The class of words called *dádḥá*, etc., are irregularly used instead of the class *danshtrá*, etc.: as,

Dádḥá, *danshtrá*, 'a tooth'; *enḥim*, *idánim*, 'now'; *dhíá*¹ or *dhúdá*, *duhitá*, 'a daughter'; *chátuliam*, *cháturya*, 'dexterity'; *maṇḍúro*, *maṇḍúka*, 'a frog'; *ghare nīhitam* [iv. 32], *grihe nīhitam*, 'deposited in the house'; *kandotto*,² *utpala*, 'a blue lotus'; *golá*, *godávarí*, 'the river Godávarí'; *niḍálam*,³ *laláta*, 'the forehead'; *bhumaá*, *bhú*, 'the earth'; *veluriam*, *vaidúrya*, 'lapis lazuli'; *avahovásam*, *ubhayapárswa*, 'both sides'; *máindo* or *máando*,⁴ *chúta*, 'a mango tree.'

The word *ádi* in the Súra is used in the sense of 'similitude' or 'class'; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.⁵

¹ *Dhídá* is a Sans. word, see Lex.; cf. also Hindúst. *دھیا dhiyá*.

² Cf. Sans. *kandota*.

³ Cf. Sans. *nītāla*.

⁴ Cf. Sans. *mákanda*.

⁵ As might be expected, the MSS. differ very much in several of the Prákṛit ex. of this Súra: cf. var. lect.

SECTION THE FIFTH.

ON DECLENSION.

ATA OT SOH. (1.)

O is substituted for *su*, the affix of the nom. sing., after a word ending in *a*: as,

Yachchho, vasaho, puriso.

Vṛikshas, 'a tree'; *vṛishabhas*, 'a bull'; *purushas*, 'a man.' [The *a* is considered to be elided by iv. 1.¹]

JAŚŚASOR LOPAH. (2.)

Jas and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a*: as *vachchhá sohanti* for *vṛiksháh śobhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by Sūtra 11, and then the affix *jas* is elided. *Vachchhe niachchhaha* for *vṛikshán niyachchhata*,² 'Bring the trees.' Here the final *a* becomes *e* by Sūt. 12, and then the affix *śas* is elided.

ATO 'MAH.³ (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a*: as, *Vachchham pekkhaï*, for *vṛiksham prekshate*, 'He sees a tree.' For the anuswára, see iv. 12.

TÁMOR NAH. (4.)

After words ending in *a*, *na* is substituted for *tá* and *ám*, the affixes of the instrumental singular, and the genitive plural: as, *Vachchhena, vachchhána*,⁴ for *vṛikshena, vṛikshánám*, 'by a tree, of trees.' The *e* of the former word is caused by Sūt. 12; the long vowel of the latter by Sūt. 11.

¹ So the Prák. Sanj.; cf. the addition in D noticed in the Var. Lect.

² Such is the interpr. of the MSS.; but cf. viii. 69, *infra*.

³ The sign § is accidentally omitted in the Sūtra as printed in the text.

⁴ The MSS. write *vachchhána, vachchhánam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.

BHISO HIM. (5)

Him is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *Vachchhehim* for *vrikshais*, 'by trees.' For the insertion of *e*, see Sút. 12.

ÑASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hi* are severally substituted for *ñasi*, the affix of the ablative sing.: as, *Vachchhá*, *vachchhádo*, *vachchhádu*, *vachchháhi*. For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchháhinto*, *vachchhásunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and,' in Sút. 12.¹

SSO ÑASAH. (8.)

After words ending in *a*, *ssa* is substituted for *ñas*, the affix of the genitive sing.: as, *Vachchhassa*.

ÑER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ñi*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vachchhe*, we are referred to Sút. 13.

SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchhesu*. For the *e*, we are referred to Sút. 12.

JAŚŚASNASYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

¹ Bhámaha does not recognise the forms with *e*, as *vachchhehinto*, *vachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; cf. *infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., '*Bhyasi vá*'; with comm. '*Bhyasádése pareto dirgho vá bhavati, vachcháhinto, vachchhehinto*,' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, '*hinto* caussam significat, à quâ procedit effectus; *sunto* indicat unde proficiscaris.'

Vachchhá sohanti, 'the trees are beautiful' [for the elision of *jas*, see Sút. 2];¹ *vachchhádo*, *vachchhádu*, *vachchháhi* for *vrikshát* [see Sút. 6]; *vachchhána* for *vrikshándm* [see Sút. 4].

ECHA SUPYANĪNASOH. (12.)

E is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. sing. (*ni* and *nas*);² and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkhaha*, 'behold the trees' [for the elision of *śas*, see Sút. 2]; *vachchheṇa* for *vrikshēṇa* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchháhinto*, *vachchhásunto* [Sút. 7].

'Why do we except the affixes of the loc. and gen. sing.'? Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

KWACHID NÁSĪNYOR LOPAH. (13.)

When *nasī* and *nī*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae*. In *vachchhádo*, etc., and *vachchhammi* we see the opposite; cf. also vi. 61.)

IDUTOH ŚASO NO. (14.)

In nouns ending in *i* and *u*, *no* is substituted for *śas*, the affix of the acc. plural: as, *Aggiṇo*, *váuno*, for *agnin*, 'fires,' *váyūn*, 'winds.'

NĀSO VÁ. (15.)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *Aggiṇo* or *aggissa*, *váuno* or *váussa* (for *ssa*, see Sút. 8).

JASĀŚCHA O YÚTWAM. (16.)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur.; and *i* and *ú*³ for the final *i* and *u*. From the use of the *cha* in the Súra we infer that *no* is also used as well as *o*: as, *Aggio*, *váúo*, or *aggiṇo*, *váuno*.

¹ The Comm. gives no ex. of the acc. plural. It should be *vachchhá*. The usual form is *vachchhe*; cf. S. 12.

² All the grammarians agree that *sup* is here the *pratyádhára* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prák. Sanj. and Prák. Sarvaswa refer hither *vachchhehinto*, etc.; cf. S. 7, note.

³ The *vá* in the Comm., which is added in the margin in some MSS. to

TÁ NÁ. (17.)

In these nouns *ná* is substituted for *tá*, the affix of the instrumental sing. :
as, *Aggíná, váuná*.

SUBHISSUPSU DÍRGHAH. (18.)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *Aggí, váú*; *aggíhim, váúhim*; *aggísu, váúsu*.

STRIYÁM ŚASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *śas*, the affix of the acc. plural: as,

Máláu, máláo; *ṇáu, ṇáo*; *vahúu, vahúo*.

Máláh, 'garlands'; *nadíh*, 'rivers'; *vadhúh*, 'wives.'

[JASO VÁ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas*, the affix of the nom. plural; in the alternative these follow the rule of nouns in *a*: as *Máláo, máláu*, and also *málá* (by S. 2).¹

AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing: as,

Málam, ṇāim, vahum.

TĀNASŌÍNĀM IDEDADĀTAH. (22.)

In feminine nouns, *i*, *e*, *a*, *á* are substituted for *tá*, *nas*, *ni*, the affixes of the instr., gen. and loc. sing.: as,

Ṇái, ṇáe, ṇáa, ṇáá, any one of which four forms represents 'by,' 'of' or 'in' 'a river.'

NÁTO 'DĀTAU. (23.)

In the case of feminine nouns ending in *á*, two of the above substitutions *a* and *á* do not take place; that is, the legitimate influence of the preceding Sūtra is here prohibited: as,

Málái, máláe (not *máláa, máláá*) 'by,' 'of,' or 'in' 'a garland.'

the Sūt., must only mean here *vyavashthitavibhāshá* [cf. iii. 61], i.e., when *o* is used, *i* and *ú* must precede it, but not in the case of *ṇo*; cf. Lass. p. 307.

¹ For *málá*, cf. Lass., p. 307, note 2, and Boehtl. Śak., p. 150, on *daamáná* (Williams' ed. p. 6; cf. also p. 165, 3).

ĀDĪTAU BAHULAM. (24.)

In feminine words ending in *á*, *á* and *í* are irregularly interchanged as the final letter: as,

Sahamáná, sahamání; haladdá, haladdí; suppanahá, suppanahí; chháhá, chháhi.

Sahamáná, 'enduring'; haridrā, 'turmeric' [i. 13]; súrpanakhá, 'Rá-vaṇa's sister'; chháyá, 'shade' [ii. 18].¹

NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee.'

IJJAŚSASOR DÍRGAŚCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *śas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vaṇái, dahí, mahúi.²

NÁMANTRAṆE SÁV OTWADÍRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachehha, 'O tree'; he aggi, 'O fire'; he váu, 'O wind'; he vaṇa,³ 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

STRIYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

¹ The Prák. Sanjív. explains this Sút. thus: '*Strīṅge vartamánāt prātipadikād á i ityetau pratyekam bhavataḥ; kái kī (kayá, kasyáh, kasyám vá); jái, jī (yayá, yasyáh, yasyám vá);* etc. The MS. D has these ex. as genitives (*cf.* Var. Lect.) added to those given by the other MSS. For *kī*, etc., *cf.* vi. 6. This explanation is much more probable than Bhámaha's.

² The more common forms are *vaṇáim*, etc., the nasal being added by iv. 16.

³ *Cf.* Pán., vi. 1, 69, and Boehtl. Comm.

su: as, He mále, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Paṇini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

IDÚTOR HRASWAH. (29.)

A final *í* or *ú* is shortened in the vocative: as,

He nai, 'O river'; he vahu, 'O wife.'

SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, anuswára is substituted for the affix of the nom. sing.: as, Vanam, dahim, mahum.

RĪTA ÁRAH SUPI. (31.)

In words ending in *ri*, *ára* is substituted for *ri*, before all case-affixes (the *pratyáhára sup*): as,

Bhattáro, 'a husband'; bhattáreṇa, 'by a husband,' etc.

MÁTUR ÁT. (32.)

Á is substituted for the *ri* of *mátri*, 'a mother,' and the word is then declined like other feminines in *á*: as,

Máá, máam, máái, máác [Sút. 23].

UR JAŚŚASTÁÑASSUPSU VÁ. (33.)

U is optionally substituted for a final *ri*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ri* become subject to the same rules as those ending originally in *u*): as,

Bhattupo [S. 14 and 16], bhattuná [S. 17], bhattupo [S. 15], and bhattúsu [S. 18].

The forms with *ára* substituted for *ri* [by S. 31] are also used: as,

Bhattára, bhattáre, bhattáreṇa, etc.

PITRIBHRÁTRĪJÁMÁTRĪNÁM ARAH. (34.)

In the words *pitrī*, 'a father,' *bhrātrī*, 'a brother,' *jámātrī*, 'a son-in-law,' *ara* is substituted for *ri*, before the case-affixes (*ára* is therefore forbidden): as,

Piaram, piareṇa; bháaram, bháareṇa; jámáaram, jámáareṇa.

ÁCHA SAU. (35.)

In these words (*pitrī*, etc.) *á* is substituted for *ri*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sūtra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.¹

ÁTMANO 'PPÁÑO VÁ. (45.)

App'na is optionally substituted for the word *átman*, 'self': as, Appáño, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as,

Vamhá, vamháno; juvá, juváño; addhá, addháño.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.²

¹ The long list of Sūtras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

² For some further rules on Declension: see vi. 60—64.

SECTION THE SIXTH.

ON PRONOUNS, ETC.

SARVÁDER JASA ETWAM. (1.)

Jas, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'¹

ÑEH SSIMMITHÁH. (2.)

Ssim, *mmi*, *ttha* are substituted for *ñi*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvammi, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'²

IDAMETATKIMYATTADBHYASH TÁ INÁ VÁ. (3.)

Iná is optionally substituted for *tá*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?'; *yat*, 'what,' *tat*, 'that': as,

Iminá, ediná, kiná, jiná, tiná; *or*, imena, edena, kena, jena, tena.

ÁMA ESIM. (4.)

Esim is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim *or* imána; edesim *or* edána; kesim *or* kána; jesim *or* jána; tesim *or* tána.³

KIMYATTADBHYO ÑASA ÁSAH. (5.)

¹ Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Sect. v.

² *Imassim* [*cf.* Sút. 15] is used as loc. fem. in Śák. [Will. p. 36. 2].

³ *Esim* is used in the fem. as well as the masc.; *cf.* Hema-ch.

Āsa is optionally substituted for *nas*, the affix of the gen. sing., after the pronouns *kim*, *yat*, *tat*: as,

Kāsa or kassa; *jāsa or jassa*; *tāsa or tassa*.

IDBHYAS SSÁ SE. (6.)

Ssá and *se* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *i* (i.e., from feminine roots of the form *ki*, *jī*, *tī*): as,

Kissá, kīse, kíá, kīe, kía, kíi, 'of what woman?'; *jissá, jīse, jíá, jīe, jía*, 'of what woman?'; *tissá, tīse, tíá, tīe, tía, tíi*, 'of that woman.'¹ [For the other forms given, see v. 22.]

ÑER HIM. (7.)

Him is optionally substituted for *ni* (the affix of the loc. sing.) after *kim*, *yat*, *tat*: as,

Kahim, kassim, kammi, kattha [cf. v. 2]; *jahim, jassim, jammi, jattha*; *tahim, tassim, tammi, tattha*.

ÁHE IÁ KÁLE. (8.)

Instead of *ñi* in the sense of time [cf. Pāṇ., v. 3, 15], *dhe* and *iá* are optionally substituted after the above pronouns: as,

Káhe, jáhe, táhe; *kaiá, jaiá, taiá*; and also the forms (in vi. 7) *kahim*, etc.

Kadá, 'when'; *yadá*, 'since'; *tadá*, 'then.'

TTO DO ÑASEH. (9.)

Instead of *nasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

Katto, kado; *jatto, jado*; *tatto, tado*.

Kasmát, 'from what?'; *yasmát*, 'from which'; *tasmát*, 'from that.'

TADA OŚCHA. (10.)

Instead of *nasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

NASÁ SE. (11.)

The option allowed in the preceding Sūtra still continues. *Se* is op-

¹ These refer to the feminine gen. sing., and correspond to the Sans. *kasyāḥ*, etc. See Lass., p. 322, and the Sanksh. Sāra quoted there. It is singular that W adds *strigām* in the Sūtra.

tionally substituted for the pronoun *tat*, together with *ñas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].¹

ÁMÁ SIM. (12.)

Sim is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *tána*, and also (by vi. 4) *tesim*.

KIMAH KAH. (13.)

Ka is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *keṇa*; instr. plur., *kehim*.

IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imena*, *imehim*.

SSASSIMOR AD VÁ. (15.)

A is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákṛit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

ÑER DENA HAH. (16.)

Ha is optionally substituted for *ñi*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

NA TTHAH. (17.)

The form *ttha* is not used as a substitute for *ñi*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

NAPUNSAKE SWAMOR IDAM IṆAM IṆAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *iṇam*, and *iṇamo*.²

¹ *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado ṇasámbhyám sesimau.—Idam tad etad ityeteśám sthāne ṇasámbhyám saha yathásankhyam se sim ityádeśau vá bhavatah;" with examples; *se*, *asya*, *tasya*, *tasyáh*, etc.; *sim*, *eshám*, *teshám*, *tásám*, etc.

² Hema-ch. also gives *iṇamo*.

ETADAS SÁVOTWAM VÁ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, 'this.'

TTO NASEH. (20.)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms *edádo*, *edádu*, *edáhi*.)

Etasmát, 'from this.'

TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, 'from this'; ettha, 'in this' (the final *ā* having been dropped by iv. 6].

TADETADOS SAS SÁVANAPUNSAKE. (22.)

S is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So puriso, 'this man'; *sá* mahilá, 'this woman'; similarly *esa* [S. 19], *eso*; *esá*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*,; or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

ADASO DO MUH. (23.)

Mu is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

Amú puriso, 'that man'; amú mahilá, 'that woman'; amúo purisá, 'these men'; amúo mahiláo, 'these women'; amum vaṇam, 'this forest'; amúim vaṇáim, 'these forests.'

HAŚCHA SAU. (24.)

Ha also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

Aha puriso, aha mahilá, aha vaṇam.

This *ha* does not admit *o*, *á* or anuswára, and therefore remains the same in the three genders.

PADASYA. (25.)

This Sūtra will exercise *adhikāra* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikāra* of this Sūtra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the *pada yushmad*, 'you,' when followed by *su*, the affix of the nom. sing. : as, *Tam, tumam*, 'you.'

TUMCHĀMI. (27.)

For the *pada yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sūtra, we conclude that *tumam* also may be used : as, *Tum, tumam*, 'thee.'

TUJJHE TUMHE JASI. (28.)

For the *pada yushmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted : as, *Tujjhe, tumhe*, 'ye.'

VOCHA ŚASI. (29.)

For the *pada yushmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sūtra we conclude that *tujjhe* and *tumhe* may also be used : as, *Vo, tujjhe, tumhe*, 'you.'

TĀNYOS TAĪ TAE TUMAE TUME. (30.)

For the *pada yushmad* followed by *tā* and *nī*, the affixes of the instr. and loc. sing., *taī, tae, tumae* and *tume* are substituted : as, *Taī, tae, tumae, tume*, 'by thee,' or 'in thee.'

ÑASI TUMOTUHATUJJHATUMHATUMMĀHI. (31.)

For the *pada yushmad* followed by *nas*, the affix of the gen. sing., the following are substituted : *Tumo, tuha, tujjha, tumha, tumma*, 'of thee.'

ĀNI CHA TE DE. (32.)

For the *pada yushmad*, followed by *āni*,¹ the affix of the instr. sing., and

¹ This is the affix of the instr. sing. in the terminology of the eastern (*prāchya*) school of Hindú Grammarians : see Boehtl. Pāṇini, Introd. p. xii.

also by *nas*, the affix of the gen. sing. (which we infer from the use of *cha* in the Sūtra), *te* and *de* are substituted: as, *Te*, *de*, 'by thee,' and 'of thee.'

TUMÁI CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumái* also is substituted: as, *Tumái*, 'by thee.'

TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim*, *tumhehim*, *tummehim*, 'by you.'

ÑASAU TATTO TAÍTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *ñasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto*, *taítto*, *tumádo*, *tumádu*, *tumáhi*, 'from thee.'

TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto*, *tumhásunto*, 'from you.'

VO BHE TUJJHĀṆAM TUMHĀṆAM ĀMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo*, *bhe*, *tujjhāṇam*, *tumhāṇam*, 'of you.'

ÑAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ñi*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi*, 'in thee.' By Sút. 30, we have also the four forms, *Tāz*, *tae*, *tumae*, *tume*.

TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *Tujjhesu*, *tumhesu*, 'in you.'

ASMADO HAMAHAMAHAAM SAU. (40.)

For the pada *asmad*, 'I,' followed by the affix *su*, *ham*, *aham*, *ahaam* are substituted, as, *Ham*, *aham*, *ahaam*, 'I.'

AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Sūtra we infer that it may also be similarly substituted for the nom.: as, *Ahammi*, 'I,' or 'me.'

MAM MAMAM. (42.)

Am is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam*, *mamam*, 'me.'

AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *śas*, *amhe* is substituted: as, *Amhe*, 'we,' or 'us.'

NO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *no*¹ is substituted: as, *No*, 'us.'

ĀNI ME MAMĀI. (45.)

For the pada *asmad* followed by the affix *ān* [*cf.* Sūt. 32], *me* and *mamāi* are substituted: as, *Me*, *mamāi*, 'by me.'

NAU CHA MAI MAE. (46.)

For the pada *asmad* followed by the affix *ni*, *mai* and *mae* are substituted (and also when followed by the affix *ān*, as we infer from the use of *cha* in the Sūtra): as, *Maī*, *mae*, 'in me,' or 'by me.'

AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *amhehim* is substituted: as, *Amhehim*, 'by us.'

MATTO MAITTO MAMĀDO MAMĀDU MAMĀHI NĀSAU. (48.)

For the pada *asmad* followed by the affix *nasi*, *matto*, etc. are substituted: as, *Matto*, *maitto*, *mamādo*, *mamādu*, *mamāhi*, 'from me.'

AMHĀHINTO AMHĀSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amhāhinto* and *amhāsunto* are substituted: as, *Amhāhinto*, *amhāsunto*, 'from us.'

ME MAMA MAHA MAJJHA NĀSI. (50.)

For the pada *asmad* followed by the affix *nas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA NO AMHA AMHĀṆAM AMHE ĀMI. (51.)

For the pada *asmad*, followed by the affix *ām*, *majjha*, etc. are substituted: as, *Majjha*,² *no*, *amha*, *amhāṇam*, *amhe*, 'of us.'

¹ The MSS. [*cf.* Var. Lect.] generally read *ne*, but as they all have *vo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ne* and *no*.

² *Cf.* Var. Lect. Hema-chandra's Sūt. is, "Nc no majjha amha amham

MAMAMMI NAU. (52.)

For the pada *asmad* followed by the affix *ni*, *mamammi* is substituted : as, *Mamammi*, 'in me.' From Sút. 46 we have also the forms, *mai*, *mae*.

AMHESU SUPI. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted : as, *Amhesu*, 'in us.'

DWER DO. (54.)

The adhikára of *pada* ends here [*cf.* S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dwi*, 'two,' *do* is substituted before the case-affixes : as, *Dohim*, 'by two'; *dosu*, 'in two.'

TRES TIH. (55.)

For the word *tri*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*) : as, *Tihim*, 'by three'; *tisu*, 'in three.'

TIṆṆI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tinṇi* is substituted : as, *Tinṇi ágadā*, 'three are come'; *tinṇi pekkha*, 'behold three.'

DWER DUVE DOṆI VÁ. (57.)

For the word *dwi*, together with the case-affixes *jas* and *śas*, *duve* and *doni* are substituted : as, *Duve*, *doni*, 'two'; we have also the option of using the form *do* [S. 54].

CHATURÁŚ CHATTÁRO CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted : as, *Chattaro chattári purisā*, 'four men'; *chattáro chattári pekkha*, 'behold four.'

ESHÁM ÁMO NĦAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *dwi*, *tri*, *chatur*, we have the form *nĥam* : as, *Donĥam*, 'of two'; *tinĥam*, 'of three'; *chatunĥam*,² 'of four.'

amhe amho amhána mamána mahána majjhána ámadá." *Amha* occurs in Dr. Trithen's ed. of the *Mahāvīracharitra*, p. 28, 12.

¹ *Cf.* Var. Lect. The *i* seems absolutely required by v. 18. and vi. 60.

² Or rather, *chaunĥam*, the reading of one MS.

ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sūtra *bhiso him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*; thus we have *aggihim*, *vāuhim* from *aggi* and *vāu*; and similarly for feminine words ending in *ā*, *ī*, and *ū*: as *Mūlāhim*, *ṇāhim*, *vahūhim* [v. 19]. In the same way we have *aggissa*, *vāussa* as the gen. sing., and *aggido*, *vāūdo*, etc., for the abl. sing.; and similarly *dohim*, *tihim* [vi. 54, 55], *chāuhim*.

NA NĪNASYOR EDĀTAU. (61.)

E and *ā* are not used as the substitutes of the affixes *nī* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Aggimmi*, 'in the fire'; *vāummi*, 'in the wind'; *aggido*, *aggidu*, *aggihi*, 'from the fire'; *vāūdo*, *vāūdu*, *vāūhi*, 'from the wind.'

E BHYASI. (62.)

The negative is repeated from the previous Sūtra. *E*¹ is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggi-hinto*, *aggisunto*, 'from the fires'; *vāūhinto*, *vāūsunto*, 'from the winds.'

DWIVACHANASYA BAHUVACHANAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachchhdā*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chitthanti*, 'they two stand.'

CHATURTHYĀH SHASHṬHĪ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *vamhanassa dehi*, *vamhaṇāṇa dehi*, 'give to the Brāhman'; or 'to the Brāhmans.'

¹ Cf. Var. Lect. *E* and not *ā* seems the true reading, because in fact the form with *ā* is only evolved from the Sūtra v. 12, by the aid of the *cha* [cf. v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *ā*.

SECTION THE SEVENTH.

ON CONJUGATION.

TATIPOR IDETAU. (1.)

For *ta* and *tip* (the affixes of the 1st person¹ in the *átmane* and *parasmai pada*), *i* and *e* are mutually substituted: as,

Paḍhai, paḍhae *for* paṭhati, paṭhate, 'he recites.'

THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*² are mutually substituted: as,

Paḍhasi, paḍhase *for* paṭhasi, paṭhase.

ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted; and thus *padhāmi* represents both the Sans. *paṭhāmi* and *paṭhe*.

NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti*, *ha*, *itthá*, *mo*, *mu*, *ma* are severally substituted: as,

(1.) Paḍhanti; (2.) paḍhaha, paḍhitthá; (3.) paḍhāmo, paḍhamu, paḍhama.

ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sūtras 1 and 2 are only substituted when they follow *a*, and not otherwise; thus we have *ramae*, 'he rejoices,' *paḍhae*,

¹ The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

² The apparent confusion in Sūtras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sūt. 5.

'he recites'; *ramase*, 'thou rejoicest,' *padhase*, 'thou recitest'; but not *hoe* or *hose* [*ho* being the Prākṛit for *bhú* by viii. 1] but only *hoi*, 'he is'; *hosi*, 'thou art.'

ASTER LOPAH. (6.)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *thás* and *sip* follow : as,

Sutto si *for* sup̄to 'si, 'thou art asleep.'

MIMOMUMÁNÁM ADHO HAŚCHA. (7.)

II is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Sūtra : as,

Gao mhi; gaa mho, gaa mhu, gaa mha *for* gato 'smi, 'I am gone'; gatás smah, 'we are gone.'

YAKA ÍA-IJJAU. (8.)

For *yak* (the affix of the passive) *ia* and *ijja* are substituted (and the personal affixes subjoined to these): as,

Padhíāi, padhijjāi *for* pathyate, 'it is recited.'

NÁNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled : as,

Hassāi, gammāi *for* hasyate, 'it is laughed,' gamyate, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gama*, etc.; therefore when the final is not doubled, Sūt. 8 remains in force, and thus we have *gamīāi*, *gamijjāi*.

NTAMÁṆAU ŚATRI-ŚÁNACHOH. (10.)

For the participial affixes *śatri* and *śánach*, *nta* and *mána* are mutually substituted : as,

Padhanto, padhamāno, 'reciting.'

ÍCHA STRIYÁM. (11.)

Í is substituted (as well as the regular forms from *nta* and *mána*), for *śatri* and *śánach*, when used in the feminine : as,

Hasāi, hasantí, hasamāná, 'smiling' (a woman); vevāi, vevantí, vevamāná, 'trembling.'

DHÁTOR BHAVISHYATI HIH. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this): as,

Hohii, 'he will be'; hohinti, 'they will be'; hasihii, 'he will laugh'; hasihinti, 'they will laugh.'

UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [cf. note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Súra): as,

Hossámi, hohámi, hohimi, 'I shall be'; hossámo, hohámo, hohimo, 'we shall be.'

MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, 'I shall be.' This being optional, we may also use the forms of the preceding Súra.

[MOMUMAIR HISSÁ HITTHÁ.¹] (15.)

In the 3rd person plural of the future, *hissá* and *hitthá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, 'we shall be'; hasihissá, hasihitthá, 'we shall laugh.' As this is optional, we may also use the previous forms.²

[KRI-DÁ-ŚRU-VACHI-GAMI-RUDI-DRÍŚI-VIDI-RÚPÁNÁM KÁHAM DÁHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCHCHHAM DACHCHHAM VECHCHHAM.³] (16.)

In the 3rd person sing. of the future, instead of the roots *kri*, etc., *káham*, etc. are respectively substituted: as,

Káham, 'I will do'; dáham, 'I will give'; sochchham, 'I will hear'; vochchham, 'I will speak'; gachchham, 'I will go'; rochchham, 'I will weep'; dachchham, 'I will see'; vechchham, 'I will know,' etc.

¹ Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra's corresponding rules.

² Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam*.

³ Hema-ch., 167, *Krido ham*, with ex. *káham dáham*; then 168, *śru-gami-rudi-vidi-dríśi-muchi-vachi-chhidi-bhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim*.

[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPAŚCHA VÁ.¹] (17.)

Sochchham, etc. (without the *anuswára*) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

Sochchhii, *sochchhihi*, 'he will hear'; *sochchhinti*, *sochchhihinti*, 'they will hear'; *sochchhisi*, *sochchhihisi*, 'thou wilt hear'; *sochchhitthá*, *sochchhihitthá*, 'ye will hear'; *sochchhimi*, *sochchhihimi*, 'I will hear'; *sochchhimo*, *sochchhihimo*, *sochchhimu*, *sochchhihimu*, *sochchhima*, *sochchhihima*, *sochchhissámo* [Sút. 13], *sochchissámu*, *sochchhissáma*, 'we will hear.' And similarly *vochchha*, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.²] (18.)

U su mu are severally substituted for the proper singular affixes in the sense of command, etc. [*cf.* Pāṇini iii. 3, 161 and 162]: as,

Hasaü, 'let him laugh'; *hasasu*, 'do thou laugh'; *hasamu*, 'let me laugh.'

[NTU-HA-MO BAHUSHU.³] (19.)

Ntu ha mo are severally substituted for the proper plural affixes in the sense of command, etc.: as,

Hasantu, 'let them laugh'; *hasaha*, 'laugh ye'; *hasámo*, 'let us laugh.'

[VARTAMÁNABHAVISHYADANADYATANAYOR JJA JJÁ VÁ.⁴] (20.)

Jja and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

¹ Hema-ch. 169, *sochchádaya ijádishu* (explained in Comm. by *bhavishyad-ádéseshu*), *hilukha vá*.

² Hema-ch. 170, *Dusumu vidyádishwekasminstrayánám*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dakárocheháranam bháshántarártham*. S. 171, *Sor hir vá* is new, as is 172, *Ata ijaswijihiijelukó vá*; with Comm., *Akárátparasya sos stháne 'ijasu' 'ijjahi' 'ijje' ityete lukcha ádesá vá bhavanti*.

³ This is Hema-ch., 173.

⁴ Hema-ch., 174, *Vartamánábhavishyantyóscha jja jjá vá*. For Comm., *cf.* notes pp. 64, 65; also *cf. ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishu*, 'the imperative and other tenses'; Hema-ch. notices the variation [*cf.* var. lect., p. 65] but gives as above, which agrees with Pāṇ., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojja*, *hojjá*, or *hoi*, 'he is' [cf. viii. 1]; *hasejja*, *hasejjá*, or *hasāi*, 'he laughs'; (and the same form applies to the three persons in both numbers;) in the future *hojja*, *hojjá*, or *hohii*, etc., he will be'; and similarly in the sense of the imperative.

[MADHYE CHA.¹] (21.)

Jja and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjaī*, *hojjái*; (future) *hojjahii*, *hojjáhii*; (imperative) *hojjāi*, *hojjāu*.

[NÁNEKÁCHAH.] (22.)

Jja and *jjá*, however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekāch*], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

Hasāī *from* hasa, 'to smile'; *tuvaraī from* twara, 'to hasten.' But this does not preclude their being employed as finals (by S. 20); as, *Hasejja*, -*jjá*; *tuvarejja*, -*jjá*, etc.

ÍA BHÚTE. (23.)

Ía² is substituted for the affix after a root in a past tense: as,

Huvía, hasía *for* abhavat, 'he was,' ahasat, 'he laughed.'

¹ Hema-ch. 175, *Madhye cha svarántád vá. Svarántád dhátōh prakṛiti-pratyayayor madhye, chakúráṭ pratyayánám cha sthāne, jja jjá vá bhavatah vartamánābhaviṣhyantyor vidhyádishu cha.* The ex. of the future are *hojjahii*, *hojjáhii*, *hojja*, *hojjá*, *pakshe hohii*, which I have supplied above, as all Vararuchi's MSS. omit them, except W, which erroneously reads *hojjaī* like the present. Hema-ch. also applies the forms to all the persons.

² For Sūtras 23, 24, cf. Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sāra and Hema-ch. have *ía*. The latter's Sūtras are as follow; "*Si hi hia bhūtārthasya.* Instead of the affixes of the third and other preterites (*adyatanyādis pratyayo bhūtārthas*) *si hi* and *hia* are substituted; and as the *ía* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel: as, *kāsi*, *kāhi*, *kāhiá* *for* akārshīt, *akarot*, *chakāra* *from* *kṛi*."—"Vyanjanād *ía*. For the affixes of the third and other preterites, after a root ending in a consonant,

EKÁCHO HÍA. (24.)

Hia is substituted for the affix after a monosyllabic root in a past tense : as,

Hohfa *for* abhút, 'he was.'

ASTER ÁSIH. (25.)

Ási is substituted for *asti* in the singular of a past tense : as,

Ási ráá *for* ásid rájá, 'there was a king.'

ÑICHA EDÁDERATA ÁT. (26.)

E is substituted for *ñich*, the causal affix, and an *a* in the first syllable of the root becomes *á* : as,

Kárei, hásei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'

ÁVE CHA. (27.)

Áve also is substituted for *ñich*, as well as *e* : as,

Karávei, kárávei, hasávei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'¹

ÁVIH KTAKARMABHÁVESHU VÁ. (28.)

Ávi is optionally substituted for *ñich*, [i.] when *kta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (i.e., in the passive voice) : as,

[i.] Karáviam, hasáviam; *or* káriam, hásiam; *for* kárita, 'caused to do,' hárita, 'caused to laugh.'

[ii.] Karávijjai, hasávijjai; *or* kárijjai, hásiijjai; *for* káryate, 'he is caused to do,' hásyate, 'he is caused to laugh.'

[NAIDÁVE.] (29.)

E and *áve* are not substituted for *ñich* when *kta* follows, or in the passive voice : thus we have only *Káriam*, *karáviam*, *kárijjai*, *karávijjai*.

ATA Á MIPI VA. (30.)

ia is substituted : as, *huvia*, *for* abhút, abhavat, babháva, etc.;" *huv* being a form for *bhú*, by viii. 1.

¹ The Pr. Sanj. adds *púrvasútrád yogabheda áderanádesártha*, i.e., "this Súra is separated from the preceding [cf. iii. 49] because the substitution for the initial *a* is not enjoined here." Bhámaha allows both forms.

Ā is optionally substituted for the final of a root ending in *a*, when *mip* follows: as,

Hasámi *or* hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

I is substituted (as well as *d*) for the final *a*, in the 1st person plural: as, Hasimo, hasámo, hasimu, hasámu, 'we laugh.'¹

KTE. (32.)

I is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

Hasiam, paḍhiam *for* hasitam, 'laughed,' paṭhitam, 'recited.'

ECHA KTWÁTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *ktwá*, *tumun*, and *tarya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the Sūtra: as,

Hascúṇa, hasiúṇa, 'having laughed'; haseum, hasium, 'to laugh'; hase-avvam, hasiavvam, '(it is) to be laughed'; haschii, hasihii, 'he will laugh.'

LADÉŚE VÁ. (34.)

E is optionally substituted for a final *a*, wherever it is followed by a substitute for *l*² (or in other words, in any person of any tense): as,

Hasci *or* hasāi, 'he laughs'; hasenti *or* hasanti, 'they laugh.'

¹ This *d* seems optional by Sút. 30; hence we have such forms as *hasamu*; cf. Sút. 4.

² Cf. Pán. iii. 4, 77.

SECTION THE EIGHTH.

BHUVU HOHUVU. (1.)

For the verbal root *bhú*, 'to be,' *ho* and *huva* are substituted: as,
Hoi, *huvaï*, 'he is'; honti, *huvanti*, 'they are.'

KTE HUH. (2.)

When *bhú* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

Huam,¹ 'been.'

PRÁDER BHAVAH. (3.)

When *bhú* follows a preposition, as *pra*, etc., *bhava* is substituted: as,
Pabhavaï for *prabhavati*, 'he prevails': *sambhavaï* for *sambhavati*, 'he is born.'

TWARAS TUVARAH. (4.)

For the root *twar* (*nitwará*) 'to hasten,' *tuvara* is substituted: as,
Tuvaraï, 'he hastens.'

KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta*, *tura* is substituted: as,
Turiam [for the *i*, cf. vii. 32].

GHUṆO GHOLAH. (6.)

For *ghuṇa* (which in the Dhátupáṭha or 'glossary of roots,' is arranged with *ghurna* in the sense of 'rolling') *ghola* is substituted: as,
Gholai, 'he rolls.'

ṆUDO ṆOLLAH. (7.)

For the root *ṇud* (*ṇuda*), 'to send,' *nolla* is substituted: as,
Ṇollai, 'he sends'; *paṇollai*, 'he drives.'²

¹ Or perhaps *huam*; cf. Var. Lect.

² Others read *loṇa* for *nolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. iv., we have some instances of a similar transposition of the nasal, as *āṇāla*, etc.

DÚÑO DÚMAH. (8.)

For the root *dú* (*dūn*), *dúma* is substituted : as,
Dúmaĩ, 'he is pained.'

PĀTEH PHALAH¹ (9.)

For the root *pat* (*paṭa*, given in the Dhātupāṭha with *aṭa*, in the sense of 'going'), *phala* is substituted : as,
Phaliām hiaam, 'my heart is gone' (?).

PADEH PĀLAH. (10.)

For the root *pad* (*pada*), *pāla* is substituted : as,
Pālei, 'he goes.'

VRISHAKRISHAMRISHAHRISHĀM RITO 'RIH. (11.)

Ari is substituted for the *ri* of the roots *vrish*, etc. : as,
Varisaĩ, 'it rains'; karisaĩ, 'he drags'; marisaĩ, 'he bears patiently';
harisaĩ, 'he is glad.'

RITO 'RAH. (12.)

Ara is substituted when a root ends in *ri* : as,
Mri, 'to die,' maraĩ; sri, 'to go,' saraĩ; vri, 'to choose,' varaĩ.

KṚṆAH KUṆO VĀ. (13.)

Kuṇa is optionally used for the root *kṛi* (*dukṛin*) : as,
Kuṇaĩ or karaĩ, 'he does.'

JRIBHO JAMBHĀĀH. (14.)

For *jribh* (*jribhi*), 'to yawn,' *jambhāa* is substituted : as,
Jambhāaĩ, 'he yawns.'

GRAHER GENHAH. (15.)

For *grah* (*graha*), 'to seize,' *genha* is substituted : as,
Genhaĩ, 'he seizes.'

GHET KTWĀTUMUNTAVYESHU. (16.)

Ghet is substituted for *grah*, when followed by *ktwā*, the affix of the indeclinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle : as,

Ghettuna, 'having seized'; ghetum, 'to seize'; ghettavvam, 'to be seized.'²

¹ The Prák. Sanj. reads *pāteh phālah*, and restricts it to the causal.

² If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect., and transl., notes, iv. 23, and viii., 55.

KṚṆAH KÁ BHÚTABHAVISHYATOŚCHA. (17.)

Kṛ is substituted for the root *kṛi*, in the past and the future tenses, and also (as we infer from the *cha* of the Sūtra) when the affixes *ktwá*, *tumun*, and *tavya* follow : as,

Kahía, 'he did' [for this, *cf.* vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

SMARATER BHARASUMARAU. (18.)

For the root *smṛi*, 'to remember,' *bhara*¹ and *sumara* are substituted : as, *Bharaï* or *sumaraï*, 'he remembers.'

BHIYO BHÁVÍHAU. (19.)

For the root *bhī* (*ñibhī*), 'to fear,' *bhá*² and *víha* are substituted : as, *Bháï* or *víhaï*, 'he fears.'

[JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrā*, 'to smell,' *pá* and *páa* are substituted : as, *Pái* or *páaï*, 'he smells.'

MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted : as, *Vái* or *váaï*, 'he withers.'

TRIPAS THIMPAH. (22.)

For the root *trip* (*tripa*, given in the Dhátupáṭha with *trimpa* in the sense of 'being pleased') *thimpa* is substituted : as,

Thimpaï, 'he is pleased.'

JNO JĀNAMUṆAU. (23.)

For the root *jñá*, 'to know,' *jāna* and *muna* are substituted : as, *Jānaï* and *munaï*, 'he knows.'

JALPER LO MAH. (24.)

M is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as, *Jampaï*.

SHTHÁDHYÁGÁNÁM THÁAJHÁAGÁÁH. (25.)

For the roots *sthá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupáṭha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *tháa*, *jháa* and *gáa* are respectively substituted : as,

¹ Hema-ch. "Smarer jara-júra-bhara-bhala-ladha-vinhara-sumara-payara-pambuháh."

² *Bhááhi* and *bháássadi* are found in Śak. (Williams') pp. 176, 15 ; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[THÁJHÁGÁŚCHA VARTAMÁNABHAVISHYADVIDHYÁDYEKA-VACHANESHU. (26.)

For the roots *sthá*, *dhya*, and *gai*, when followed by the singular affixes of the imperative, the future, and the present, *thá*, *jhá*, and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Sūtra (as we infer from the *cha* in the present one): as,

Thái or thaaï, 'he stands'; tháhii or tháahii, 'he will stand'; tháu or thaaü, 'let him stand'; and similarly jháí or jháaï, jháhii or jháahii, jháu or jháau, gái or gaaï, gáhii or gáahii, gáu or gaaü.

[KHÁDIDHÁVYOH KHÁDHAU.] (27.)

For the roots *khád* (*khádr*), 'to eat,' and *dháv* (*dhávu*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Sūtra: as,

Khái, 'he eats'; kháhii, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhii, dháu.

GRASER VISAH. (28.)

For the root *gras* (given in the Dhátup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as,

Visaï, 'he eats.'

CHINÁŚ CHINAH. (29.)

For the root *chi* (*chin*), 'to gather,' *chīṇa* is substituted: as, *Chīṇaï*, 'he gathers.'

KRÍṆAH KINAH. (30.)

For the root *krí* (*dúkr*'), 'to buy,' *kīṇa* is substituted: as, *Kīṇaï*, 'he buys.'

VEH KKECHA. (31.)

Kke is the substitute for *krí*, when preceded by the preposition *vi*; and *kīṇa* also, as we infer from the *cha* in the Sūtra: as,

Vikkei or vikkiṇaï [for the *kk*, cf. iii. 50], 'he sells.'

UD-DHMA UDDHUMÁ. (32.)

For the root *dhmá*, 'to blow,' when preceded by the preposition *ut*, *uddhumá* is substituted: as,

Uddhumái.

ŚRADO DHO DAHAH. (33.)

For the root *dhá* (*dudhán*'), 'to hold,' when preceded by the particle

śrad, *daha* is substituted: as,

Saddahai, 'he believes'; saddahiam, 'believed.'

AVÁD GÁHER VÁHAH. (34.)

For the root *gáh* (*gáhu*), 'to churn,' etc., when preceded by the preposition *ava*, *váhu* is substituted: as,

Ovâhai or avavâhai, 'he bathes' [*cf.* iv. 21].

KÁSER VÁSAH. (35.)

'Preceded by *ava*' is continued from the foregoing Sûtra. For the root *kás* (*kári*), 'to cough,' when preceded by *ava*, *vása* is substituted: as,

Ovâsai or avavâsai, 'he coughs.'

NIRO MÁÑO MÁNAH. (36.)

For the root *má* (*mân*), 'to measure,' when preceded by the preposition *nir*, *mána* is substituted: as,

Ñimmânai, 'he makes.'

KSHIYO JHIJJA. (37.)

For the root *kshi*, 'to destroy,' *jhijja* is substituted: as,

Jhijjai, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' *nda* is substituted: as,

Bhindaï, 'he breaks'; chhindaï, 'he cuts.'

KWATHER DHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' *dha* is substituted: as, Kadhai, 'he boils.'

VESHTESCHA. (40.)

Dha is also substituted for the final of the root *vesht* (*veshta*), 'to surround': as,

Veddhai, 'he surrounds.' This and the preceding Sûtra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.¹

¹ None of the MSS. write the ex. with *ddh*; but that given above seems the natural explanation of the *yogavibhâga uttarârthah*. The Prák. Sanj. is corrupt here, but seems to allow a second form *vetthai* (by iii. 10); it gives no expl. of *yogavibhâga*, etc., and this would have rather required *nityârtha* [*cf.* iii. 49].

UTSAMOR LAH. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam*: as,

Uvvellaï, samvellaï.

RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted: as, Ruvaï, 'he weeps.'

UÐO VIJAH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted: as, Uvvivaï, 'he trembles.'

VṚIDHER DHAH. (44.)

For the final of the root *vṛidh* (*vṛidhu*), 'to increase,' *dha* is substituted: as, Vaddhaï, 'he increases.'

HANTER MMAH. (45.)

Mma is substituted for the final of the root *han* (*hana*), 'to strike': as, Hammaï, 'he strikes.'

RUSHĀDÍNĀM DĪRGHATĀ. (46.)

In the roots *rush*, etc., the vowel is lengthened: as,

Rúsaï, túsaï, súsaï, *for* rushyati, 'he is angry'; tushyati, 'he is pleased'; śushyati, 'he dries.'

CHCHO VRAJANṚITYOH. (47.)

Chcha is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nṛit* (*nṛiti*), 'to dance': as,

Vachchaï, 'he goes'; nachchaï, 'he dances.'¹

YUDHIBUDHYOR JHAH. (48.)

Jha is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know': as,

Jujjhaï, 'he fights'; vujjhaï, 'he knows.'

RUDHER NDHAMBHAU. (49.)

Ndha and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder': as,

Rundhaï, rumbhaï, 'he hinders.'

MṚIDO LAH. (50.)

La is substituted for the final of the root *mṛid* (*mṛida*), 'to grind': as, Malaï, 'he grinds.'

¹ *Nachchanam* = *nartanam*; Śak. (Williams'), p. 165, 1.

ŚADLṚIPATYOR DAH. (51.)

Da is substituted for the final of the roots *śad* (*śadlṛi*), 'to decay,' and *pat* (*patlṛi*), 'to fall': as,

Sadaï, 'he decays'; padaï, 'he falls.'

ŚAKĀDÍNĀM DWITWAM. (52.)

The final of the roots *śak* (*śaklṛi*), etc., is doubled: as,

Sakkaï, ¹ laggaï, *for* śaknoti, 'he is able,' lagati, 'he adheres.'

SPHUTICHALYOR VĀ. (53.)

The final of the roots *sphut* (*sphuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

Phuttāï *or* phudāï (the *t*, when it is not doubled, becoming *d* by ii. 20); challāï *or* chalāï.

PRĀDER MĪLAH. (54.)

The final of the root *mīl* (*mīla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillāï, pamīlāï.²

BHUJĀDÍNĀM KTWĀTUMUNTAVYESHU LOPAH. (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktwā*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottūṇa, bhottum, bhottavvam; *for* bhuktwā, 'having eaten,' bhoktum, 'to eat,' bhoktavvam, 'to be eaten.'—Similarly from *vid*, 'to know,' vettūṇa, vettum, vettavvam; and from *rud*, 'to weep,' rottūṇa, rottum, rottavvam.³

ŚRUHUJILÚDHUVĀM NO 'NTYE HRASWAH. (56.)

At the end of the roots *śru*, 'to hear,' *hu*, 'to offer,' *jī*, 'to conquer,' *lū* (*lūn*), 'to cut,' *dhū* (*dhūn*), 'to shake,' *na* is to be employed, and the preceding long vowel is to be shortened: as,

Suṇāï, huṇāï, jinaï, luṇāï, dhūṇāï.

BHĀVAKARMAṆOR VVAŚCHA. (57.)

¹ Cf. *sakkanomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

² Some of the MSS. seem to take *prāder* as equal to *pra-pūrvasya*, but cf. viii. 3. The Prāk. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *mīla iti kin, mīlāï*.

³ If the above be the correct text (and it is also found in the Pr. Sanj.) *tūṇa* as well as *ūṇa* will be the Prākṛit equiv. for *ktwā*; cf. iv. 23, transl. note. The Pr. Sanj. (which always has *tūṇa* = *ktwā*) explains the *tt* by iii. 58.

At the end of these roots, when the passive¹ is signified, *vva* is to be employed; but *na* may also be used, as we infer from the *cha* in the Sūtra: as,

Suvvaṭ or sunijjaṭ [vii. 8]; huvvaṭ or hunijjaṭ; jivvaṭ or jinijjaṭ; luvvaṭ or luṇijjaṭ; dhuvvaṭ or dhunijjaṭ.

Srúyate, 'it is heard'; háyate, 'it is offered'; jiyate, 'it is conquered,' etc.
GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammaṭ, gamijjaṭ; rammaṭ, ramijjaṭ; hassaṭ, hasijjaṭ.

Gamyate, 'it is gone'; ramyate, 'it is played'; hasyate, 'it is laughed.'

LIHER LIJHAH. (59.)

Lijha is substituted for the root *lih* (*liha*), 'to lick,' in the sense of the passive: as,

Lijhaṭ, 'it is licked.'

HRĪKROR HÍRAKÍRAU. (60.)

For the roots *hri* and *kri*, *hira* and *kira* are severally substituted in the sense of the passive: as,

Híraṭ, 'it is seized'; kíraṭ, 'it is done.'

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjaṭ or gahijjaṭ, 'it is seized.'

KTENA DINNÁDAYAH. (62.)

Dinna, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (*dudāu*), 'to give,' *dinna*, 'given'; rud (*rudir*), 'to weep,' *runnam*, 'wept'; tras (*trasi*) 'to fear,' *hittham*, 'alarmed'; dah (*daha*), 'to burn,' *daddham*, 'burned'; ranj (*ranji*), 'to be attached to,' *rattam* (?), 'attached to.'

KHIDER VISÚRAH.² (63.)

For the root *khiḍ* (*khiḍa*), 'to be distressed,' *visúra* is substituted: as,

Virahena visúraṭ vála, 'the maiden is distressed by the absence (of her beloved).'

KRUDHER JÚRAH. (64.)

¹ *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

² W continues to refer the remaining Sūtras to the passive, but the Adhikára of Sút. 57 ended, no doubt, at Sút. 62.

For *krudh* (*krudha*), 'to be angry,' *júra* is substituted: as, *Júrai*, 'he is angry.'

CHARCHEŚ CHAMPAH. (65.)

For *charch* (*charcha*), 'to study,' *champa* is substituted: as, *Champaï*, 'he studies.'

TRASER VAJJAH. (66.)

For *tras* (*trasi*), 'to fear,' *vajja* is substituted: as, *Vajjaï*, 'he fears.'

MRIJER LUBHASUPAU. (67.)

For *mrij* (*mriju*), 'to cleanse,' *lubha* and *supa* are substituted: as, *Lubhaï or supai*, 'he cleanses.'

VUTTAKHUPPAU MASJEH. (68.)

For *masj* (*tumazjo*) 'to be immersed,' *vutṭa* (?) and *khuppa* are substituted: as,

Vutṭai, khuppai, 'he is immersed.'

DRĪSEH PULAANĪAKKA¹AVAKKHĀH. (69.)

For the root *drīś* (*drīśir*), 'to see,' *pulaa*, *niakka*, and *avakkha* are substituted: as,

Pulaai, niakkaï, avakkhaï, 'he sees.'

ŚAKES TARA¹VAA¹TĪRĀH. (70.)

For the root *śak* (*śakṛi*) 'to be able,' *tara*, *vaa*, and *tīra* are substituted: as, *Taraï, vaaï, tīrai*, 'he is able.'

ŚESHANĀM ADANTATĀ. (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a*: thus,

Bhram (*bhramu*), 'to wander,' *bhamaï*, 'he wanders'; *chub* (*chubi*), 'to kiss,' *chumvai*, 'he kisses.'

¹ The Prāk. Sanj. reads this Sūt., "Drīśeh pulaa-niachehha-avakkha-sachchavāh;" the Sanksh. Sāra has a Sūtra, given by Delius (Rad. Prāk.) "Drīśeh pulaa-[Cod.-naa]-niachehha-avakkha-[Cod.-jjha]-sachchava-pekkhāh;" so that no doubt we should correct Vararuchi's *niakka* to *niachehha*, which is probably meant in the ex. of v. 2 [cf. p. 142]. In the 'Mahāvīra-charita' (Trithen's ed.) we twice find the form *puloo* [p. 99, 3, *puloanto chittṭhadi*; p. 100, 10, *asoavanāsammuhum pulocdi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch. gives the forms *niachehha*, *pechchha*, *avayachchha*, *avayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *puloo*, *pulaa*, *niū*, *avaśa*, *pāsa*.

SECTION THE NINTH.

NIPÁTÁH.¹ (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

HUM DÁNAPRICHCHHÁNIRDHÁRAṆESHU. (2.)

Hum is a particle used in the sense of giving, asking, or speaking emphatically: as,

Hum geṇha appaṇo jáam, 'Go, take your life'; Hum sáhusu sabbhávam, 'Wish good to the good' (?); Hum huvasu tuṇhikko, 'Come, be quiet.'

VIA VEA AVADHÁRAṆE. (3.)

Via and *vea* are used in the sense of asseveration: as,

Evam via, evam vea, 'So, certainly.'²

O SÚCHANÁPAŚCHÁTTÁPAVIKALPESHU. (4.)

O is used in the sense of indication, remorse and indecision; for examples the Comment. refers us to the *Gátháh*, or poems written in Prákrít.³

IRAKIRAKILÁ ANÍSCHITÁKHYÁNE. (5.)

Ira, *kira*, and *kila* are used in doubtful assertion: as,

Pekkha ira tena hado, 'See, he was possibly killed by him.'

HUM KKHU NIŚCHAYAVITARKASAMBHÁVANESHU. (6.)

Hum and *kkhu* are used in the sense of resolution, doubt, or reflection: as,

¹ As this Section treats only of interjections, etc., I have not translated all the examples in full.

² See Lass. App., p. 189.

³ The Prákrít of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Māhārāshtrī in xii. 32. The Śauraseni is the form employed in prose.

Hum rakkhaso, 'What! is it a Rákshasa?'

NAVARAH KEVALE. (7.)

Navara is used in the sense of 'only': as,

Navara¹ annam, 'Only boiled rice.'

ÁNANTARYE NAVARI. (8.)

Navari is used in the sense of immediate sequence, 'Then.'

KINO PRAŚNE. (9.)

Kino is used in the sense of a question: as,

Kino duvvasi, 'Why are you agitated?'

AVVO DUHKHASÚCHANÁSAMBHÁVANESHU. (10.)

Avvo is used in the sense of distress, indication, or reflection: as,

Avvo kajjalarasaranjehim achchhñim, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALÁHI NIVÁRAṆE. (11.)

Aláhi is used in the sense of opposition: as,

Aláhi kalahalesena, 'Enough of this petty quarrelling.'

AĪ VALE SAMBHÁSHANE. (12.)

Aī and *vale* are used in the sense of addressing a person: as,

Aī mūlam pasúsai, 'Is the root dried up?' Vale kim kalesi avale, 'Come maiden, what are you thinking of?'

NAVI VAIPARÍTYE. (13.)

Navi is used in the sense of contrariety: as,

Navi taha pahasaī válá, 'Not even the maiden smiles.'²

SÚ KUTSÁYÁM. (14.)

Sú is used in the sense of censure: as,

Sú siviṇo, 'Sleep! for shame!'

RE ARE HIRE SAMBHÁSHANARATIKALAHÁKSHEPESHU. (15.)

¹ Perhaps this should be *navaram*; cf. Ratnávalí, p. 26, 12, 'Saraṇam navaram ekam.' Cf. Lenz, *Urvaśí*, App. p. 15.

² *Navi* = *nápi*, 'not even,' ['*nedum*,' Lass. p. 370]; the MSS. explain it by *viparitam* in the sense of perverse or contrary to one's expectation.

Re, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

Re má karehi, 'Oh! do not do it!' etc.

MMIVAMIVAVIÁ IVÁRTHE. (16.)

Mmiva, *miva*, and *via* are used in the sense of *iva*, 'like': as, Gaanam mmiva, (miva, or via,) kasanam, 'Black like the sky.'

[AJJA ÁMANTRANE.] (17.)

Ajja is used in the sense of courteous address: as,

Ajja mahānuháva kim karesi, 'What art thou doing, oh illustrious one?'¹

ŚESHAH SANSKRITÁT. (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákrit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

¹ This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *drya*.

SECTION THE TENTH.

PAISÁCHÍ. (1.)

The Paisáchí is the dialect of the Pisáchas,¹ or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

PRAKRITIH ŚAURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Śaurasení (or the Prákrít dialect peculiar to prose; *cf.* xii. 1).

VARGÁNÁM TRITÍYACHATURTHAYOR AYUJOR ANÁDYOR ĀDYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, niechchharo,² etc.

Gaganam, 'the sky'; meghah, 'a cloud'; rájá, 'a king'; nirjharah, 'a cascade,' etc.

IVASYA PIVAH. (4.)

Piva is used for *iva*, 'like:' as,

Kamalam piva mukham, 'A face like a lotus.'

ṆO NAH. (5.)

N is used for *n*: as,

Taluní for taruní, 'a girl.'

¹ I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Venísamhára speak a kind of *Arddhamágadhí* [*cf.* Lass. p. 411], without the two peculiar features of the Paisáchí, the dental nasal, and the substitution of hard for soft consonants.

² This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

SHṬASYA SATAH. (6.)

Sata is used for *ṣṭa* : as,

Kasaṭam mama vaṭṭaī, 'It is my sorrow.

SNASYA SANAH. (7.)

Sana is used for *sna* : as,

Sanānam *for* snānam, 'bathing.'

RYASYA RIAH. (8.)

Ria is used for *rya* : as,

Bhária *for* bháryá, 'a wife.'

JÑASYA ÑJAH. (9.)

Ñj is used for *jñ* : as,

Vinjáto, *for* vijñáta, 'known.'

KANYÁYÁM NYASYA. (10.)

Ñj is substituted for *ny* in the word *kanyá*, 'a girl : ' as,

Kanjá.

JJA CHCHA. (11.)

Cheh is used for the *jj*, which in the Śaurasenī dialect is substituted for *ry* [cf. iii. 17] : as,

Kachcham *for* káryam, 'to be done.'

RÁJNO RÁCHI TÁÑASINÑASHU VÁ. (12.)

Ráchi is optionally used for *rájan*, 'a king,' before the case-affixes of the instr., abl., gen., and loc. singular : as, instr., *ráchinā* or *ranjá*; abl. and gen. *ráchino* or *ranjo*; loc., *ráchini* or *ranji*. 'Why do we specify these cases?' Because we have in nom. sing., *ráchā*, acc. sing., *ráchānam*, and acc. plur. *ranjo* by Sūtras 3, 9.

KTWAS TÚNAM. (13.)

Tūnam is used for *ktwā*, the affix of the indecl. past participle : as,

Dátūnam *for* datwā, 'having given,' etc.

HRIDAYASYA HITAAKAM. (14.)

Hitaaka is used for the word *hrīdaya*, 'the heart : ' as,

Hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'

SECTION THE ELEVENTH.

MÁGADHÍ. (1.)

The Mágadhí is the dialect of the Mágadhas, and it is here explained by definitions and examples.

PRAKRITIH ŚĀURASENÍ. (2.)

The original of this dialect is the Śaurasení.

SHASOH ŚAH. (3.)

Ś is substituted for *sh* and *s* : as,

Máśe, viláśe, for máshah, 'a bean,' and vilásah, 'coquetry' [for the final *e*, cf. S. 10].

JO YAH. (4.)

Y is substituted for *j* : as,

Yáyade for jáyate, 'he is born.' [For the *d*, cf. xii. 3.]

CHAVARGASYĀSPRISHṬATĀ¹ TATHOCHCHĀRAṆAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprishṭatā*).

¹ This Sūtra is very unintelligible as it stands in the MSS. with *spashṭatā*, and Lassen's conjecture of *aspashṭatā* does not seem satisfactory; the above is merely given as a conjectural emendation. The *dbhyantara-prayatna*, or internal effort in the utterance of the palatals is properly *sprishṭa*, because the organs of utterance are 'in contact'; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *ishat-sprishṭa*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sāra's "*Yapachavargayuktā manáguchekharyáh.*" *Asprishṭa* properly refers to the vowels, but may here perhaps mean simply *ishat-sprishṭa*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prākṛit [cf. Lass. p. 397.]

HRIDAYASYA HAḌAKKAH. (6.)

Hḍakka is substituted for *hridaya*, 'the heart:' as,
 Haḍakke álale mama, 'respect in my heart' (?).

RYARJAYOR YYAH. (7.)

Yy is substituted for *ry* and *ry*: as,
 Kayye, duyane for *káryam*, 'to be done,' durjanah, 'wicked.'

KSHASYA SKAH. (8.)

Sk is substituted for *ksh*: as,
 Laskaśe, daske for *rákshasah*, 'a demon,' dakshah, 'clever.'

ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, 'I,' followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted: as,

Hake, hage, or ahake bhaṇámi, 'I speak.'

ATA IDETAU LUKCHA. (10.)

Su is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed: as,

Eśi láá, eśe puliśe, eśa puliśa for *esha rájá*, 'this king,' *esha purushah*, 'this man.'

KTÁNTÁD UŚCHA. (11.)

U is substituted when the affix *su* follows a word ending with the affix *kta*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix: as,

Hasidu or haśidi, haśide, haśida, for *hasitah*, 'smiling.'

ÑASO HO VÁ DÍRGHATWAMCHA. (12.)

Ha is optionally substituted for *ñas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened: as,

Puliśáha or puliśáśśa dhane for *purushasya dhanam*, 'the man's wealth.'

ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened: as,

Puliśá ágachehha, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare *Vamhaṇaśśa dhane*, 'the bráhmaṇ's wealth.'

CHITṬHASYA CHISHTHAH. (14.)

Chishṭha is the Mágadhí substitution for *chitṭha*, the Śaurasení form of

shthá, 'to stand: as,

Pulíse chishthadi, 'the man stands.'

KRINMRINGAMÁM KTASYA DAH. (15.)

Da is substituted for the affix *hta* in the verbs *kri* (*dukrin*), 'to do,' *mri* (*mriin*), 'to die,' *gam* (*gamri*), 'to go:' as,

Kade, made, gade for *kritah*, 'done'; *mritah*, 'dead'; *gatah*, 'gone.'

KTWO DÁNIH. (16.)

Dáni is substituted for the affix *ktwá*: as,

Śahidáni gade, 'after having borne it, he went;' karidáni áade, 'after having done it, he came.'

ŚRIGÁLASYA ŚÍÁLÁŚÍÁLEŚÍÁLAKÁH. (17.)

For *śrigála*, 'a jackal,' we have these three substitutes:

Śíálá, śíále, śíálake.

[As the Mágadhí dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sūtras: which immediately follow those on the Śaurasení: Cf. App. C.

287. *Ata et sau punsi mágadhyám* [cf. Var. xi. 10].

288. *Rasor lásau* [cf. Var. xi. 3].

289. *Shasoh samyoge so 'grishme*, with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishma* (thus revoking the rule corresponding to Vararuchi, iii. 1): as, *hastí*, *śuskam*, *kastam* [sic]; but *gimha* = *grishma*.

290. *Ttashthayoh stah*. 'The cerebral *t* joined to the dental *s*, is used for *tt* and *shth*: as, *bhastá* for *bhattá*, *kaste* for *káshtham*, *śustu* for *sushthu*.'¹

291. *Stharthayoh stah*; with ex. *uvastide* [upasthita], *astavati* [arthavati?]. [The writing of *rtiha* in the MSS. is doubtful.]

292. *Jadyayám yah*. 'Y is substituted for *j* and *dy*, and an initial *y* does not become *j* [cf. Var. ii. 31]: as, *ydnádi*, *viyyá*, etc.

¹ This remarkable Sūtra is borne out by the MSS. of the Mṛichehha-katika [cf. Stenzler, preface], which however have the palatal sibilant; but in Prinsep's Girnar Inscription [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-nya-jña-njám njah.*
294. *Vrajer jah*; with ex. *vānjadi* = *vrajati*, 'he goes.'
295. *Chhasya ścho 'nádau*; with ex., *gāścha* [*gachchha*], *puśchadi* [*prichchhati*].
296. *Kshasya skah.* [*cf.* Var. xi. 8; the *ska* is here written with the *jihwāmūliya*.]
297. *Skah preksháchakshoh* [this *ska* is not written with the *jihwāmūliya*]; with ex. *peskadi* = *prekshate*, and *áchaskadi* = *áchakshate*.
298. *Tishthás chishthah*; ¹ with ex. *chishthadi* [*cf.* Var. xi. 14].
299. *Āvarnád vá nāso dāhah* ² [*cf.* Var. xi. 12].
300. *Āmo dāha vá*; with ex. *śayanāha* or *śayanānam*.
301. *Aham-vayamor hage* [*cf.* Var. xi. 9].
302. *Śesham saurasenivat* [*cf.* Var. xi. 2].

¹ One MS. has *shṭa* for *shṭha*.

² This *d* is merely an 'it' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; *cf.* Pāṇini, vi., 4, 143. Vararuchi never uses this sign.

SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāshṭrī (or Prākṛit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhāmaha's commentary on this Section, many of Vararuchi's Sūtras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; cf. Lass. App., pp. 49—58.]

(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Vāvaḍo* = *vyāpṛitah*.

(5.) *Puḍo* or *puḍḍah* = *putrah*.

(6.) *Giddho* = *grīdhrah*.

(8.) The Māhārāshṭrī forms, by iii. 5, are *savvajjo*, etc., while the prose forms by this Sūt. are *savvanṇo*, etc.

(9.) *Ia* is the proper prose form of the indecl. part.; cf. Hema-ch. 271.

(10.) *Kadua*, *gadua* = *kṛitwā*, *gatwā*; cf. Hema-ch. 272.

(11.) This allows such a form as *vaṇaṇi* for the neuter nom. or acc. plural, as well as the Māhār. *vaṇḍi* [v. 26].

(12.) Cf. Hema-ch. 269.

(13.) *Bhavissadi*, *havissadi*, *huvissadi* are the common prose forms of the future of *bhū*, not the contracted forms *hossam*, *hohimi*, etc.

(14.) *De* is used for the root *dā*, as *dedi* = *daddāti*; but *daïssam* = fut. *dāsyāmi*.

(15.) *Kara* is the prose substitute for *kṛi*; *kuna* [viii. 13] is restricted to verse.

(16.) *Chit̥ṭha* = *sh̥thá*, as *chut̥ṭhadi* [cf. vi. 63, xi. 14].

(17.) *Sumara* is the prose form for *sm̐ri*; the other form in viii. 18 is poetical.

(18.) Cf. v. 14, Var. Lect.

(19, 20.) These are conjectural. “*Achchha* is used in prose for the root *as*, ‘to be:’ as, *achchhāmi* = *asmi*.” Lassen (p. 346) quotes from the Sanksh. Sāra *achchhai*, *achchhanti*, *achchhattha* or *achchhaha*. “*Atthi* is used in prose for the root *as*, ‘to be,’ with the personal affix *tip*, i.e., *asti*.”

(21.) This is conjectural; cf. Lass. App., p. 56, and Sanksh. Sāra, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [third] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karīsam*, for *karishyāmi*.

(22.) *Itthi* is the prose form for *strī*, ‘a woman.’

(25.) This allows the form *vaam*, ‘we,’ as well as the *amhe* of vi. 43.

(26.) If we adopt Lassen’s first conjecture *neh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *neh ssihitthāh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *neh ssitthau* is no doubt the true reading.

(27.) The *ātmanepada* affixes are not used in prose; cf. Lass. p. 380.

(28.) This Sūt. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Māhār. by vii. 34.

(29.) This seems to imply that *e* may be used for the first person of the imperative or potential [cf. Lass. App.] as *bhare* for *bhaveyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18?] may be also used.

(30.) Cf. iii. 18.

(31.) If Lassen’s conjecture is correct, the forms of ii. 35 are not used in prose.

(32.) This Sūt. is important, as fixing the name of the principal Prākṛit dialect, with which the Śaurasenī so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prākṛit, with the exception of the points mentioned in this Section.

APPENDIX D.

ON PAGE 132 (III. 58).

It has been stated in the little Introduction to Prākṛit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (a) if the long vowel be retained, one of the consonants is elided, and (b) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prākṛit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sūtras? The MS. W has indeed a spurious Sūtra, *Samyoga-pūrvo krasīkah*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prākṛita Sanjīvanī, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of 'āscharya' to 'achchhara' (see note, p. 109). Bhāmaha resorts to an artifice to include a partial application of (b) in i. 17; and the Sanksh. Sāra allows (b) in its 190th rule, '(dirghah) ad id ul lupta-vyanjane.' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Pāda i. Sūt. 42) *Lupta-ya-ra-va-śa-sha-sām śa-sha-sām dirghah*;—'wherever a *y*, *r*, *v*, *ś*, *sh* or *s* is elided, which precedes or follows an *ś*, *sh*, or *s*, the preceding vowel is lengthened: as, *Pāsāi*, *śiso*, *āso*, *pūso*, etc., for *Pāśyati*, *śishya*, *āśwa*, *pushya*, etc.'—(Pāda ii. Sūt. 90) *Nā dirghānuswārāt* (which follows a Sūt. corresponding to Var. iii. 50, *q.v.*); 'the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden after a long vowel or an anuswāra [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lūkshāṇika*] or are the original letters of the word [*alūkshāṇika*]; as *nīsāso* for *nīśwāsa* (where the *i* is lengthened by Hema-chandra's rule quoted above); *īsaro* for *īśwara* (where the *i* is originally

long), and similarly *pháso*, *pásam* for *sparśa* and *párśwa*,¹ etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevádi*, as he had before done in a similar case in i. 20 by *tundu-rúpeshu*, which at once defines the class of words to which it applies; see Comment., *ad locum*. Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sûtra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prákrit, and only became fully recognised in later times?

APPENDIX E.

HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(Cf. Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prākṛit Grammar, the following Sūtras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; cf. Inst., pp. 167-9.]

3. *Dirgha-hraswau mitho vṛittau*.—Vṛittau samāse swarāṇām dirgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dirghah; (*antarvedih*) *antāvei*; kwachin na bhavati, 'jwāṇano;' kwachid vikalpah, (*pati-griham*) *paiharam paiharam*, etc.: dirghasya hraswah [examples obscure in MSS.]—kwachid vikalpah, *jāṇādam jāṇādādam, nāisottam nāisottam, vahumuham vahumuham* [cf. note, p. 135].

4. *Padayoh sandhir vā*.—Sanskṛitoktah sandhih sarvah prākṛite padayor vyavasthitavibhāshayā bhavati; *vāsesi vāsa isi* [= *vyāsa rishih*?]; *visamāavo visamāavo* [explained in marg. by *vishamātāpah*], etc.—Padayor iti kim? *pāu, paī*, etc.—Bahulādhikārāt¹ kwachid ekapade 'pi; *kāhi, kāhi*.

5. *Na yuvarṇasyāswe*. *Ivarṇasya uvarṇasya cha, aswe varṇe pare* [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . Aswa iti kim? Puhaviso [= prithivī + īsa].

6. *Edotoh sware*.—Ekāra-okārayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvṛitte*.—Vyanjana-sampriktah swaro, vyanjane lupte, yo 'vāśishyate, sa 'udvṛitta' iha uchyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvṛitta*]; swarasya, udvṛitte sware pare, sandhir na bhavati. [Cf. Lass. Inst., p. 170].

8. *Tyādeh*.—Tip-ādīnām swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk*.—Swarasya, sware pare, bahulam lug bhavati; nīśāsūsāsā = nīśwāsochchhwāsau (nīśwāsa + uchchhwāsa). [Cf. note transl. p. 136.]

¹ For this, see Preface.

INDEX OF PRÁKRIT WORDS

OCcurring IN THE FOREGOING PAGES.¹

A. (अ)

Ai = ayi, ix. 12 (not *api*).
 Ansú = ásru, iv. 15 (for gender, *cf.*
 note p. 137).
 Anso = ansah, iv. 14 = áswah, iv. 15.
 Akko = arkah, ii. 1. iii. 3.
 Aggí = agnih (v. 14-18. vi. 60, 61.
 Aggho = arghah, ii. 1.
 Ankuso = ankušah, ii. 43.
 Anko = ankah, iv. 17.
 Ankollo = ankoṭhah, ii. 25 (Sans.
 'ankolaḥ'?)
 Angulí = angurí, ii. 30.
 Achchha = as (*root*), xii. 19 (Śaur.)?
 Achchham = akshi, iv. 12, 20.
 Achchhí = akshi, iii. 30. iv. 20.
 Achchharian = áścharyam, xii. 30.
 (Śaur.)
 Achchheram = áścharyam, i. 5. iii.
 18, 40.

Ajaso = ayaśas, ii. 2.
 Ajja = aho, ix. 17 (árya or adya?).
 Ajjháo = adhyáyah, iii. 28.
 Atthí = asthi (*neut.*), iii. 11, 51.
 Anuttanta, } = anuvartamána, iv. 5.
 Anuvattanta, }
 Anṇahavaaṇam = anyathávachanam,
 i. 14.
 Atulam = atulam, ii. 2.
 Attá, attáño = átman, v. 46 (var. lect.)
 Atto = ártah, iii. 24.
 Atthi = asti, xii. 20 (Śaur.)?
 Addhá, addháño = adhwá, v. 47.
 Adhíro = adhírah, ii. 27.
 Apáro = apárah, ii. 2.
 Appá, appáño = átmá, iii. 48. v. 45, 46.
 Appullam = átmíyam, iv. 25.
 Amú = asau (*declined*), vi. 23.
 Ambam = amram, iii. 53 (*cf.* note
 transl.).
 Amso = ansah, iv. 14.

¹ As this Index is intended to comprise chiefly the *useful* Prákrít words, I have not always inserted those Prákrít examples which only reproduce the Sanskrit forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákrít form differs in gender from the Sanskrit, I have noticed the discrepancy.

Amha,
 Amhánam, } = asmákam, vi. 51.
 Amhe,
 Amhe = vayam, asmán, vi. 43.
 Amhehim, etc. = asmábhih, etc, vi.
 47, 49, 53.
 Ariho = arhah, iii. 62.
 Are, *particle*, ix. 15.
 Aláhi = alam, ix. 11.
 Aliam = alíkam, i. 18.
 Alhádo = áhládah, iii. 8.
 Avakkhañ = paśyati, viii. 69.
 Avajalam = apajalam, ii. 2.
 Avaran̄ho = aparáhnah, iii. 8.
 Avari = upari, i. 22.
 Avavásañ = avakásate, viii. 35.
 Avaváhañ = avagáhate, viii. 34.
 Avaharañ = avaharati, iv. 13.
 Avaháso = avahásah, iv. 21.
 Avahovásam = ubhayapárśwam, iv.
 33.
 Avasariam = apasritam, iv. 21 (v.l.)
 Avvo = aho, ix. 10 (*cf.* Lass. p. 369).
 Asivam, asívam = áśivam, iii. 58.
 Asu, asum iv. 16 ; *see* ásu, *infra*.
 Aso (or rather 'áso,' *cf.* i. 2) = áśwah,
 iii. 58.
 Assa, assim = asya, asmin, vi. 15-17.
 Aso = áśwah, i. 2. iii. 58.
 Aha = asau, adas, vi. 24.
 Ahaam = aham, vi. 40.
 Ahake = aham (*Māg.*), xi. 9.
 Aham = aham, vi. 40.
 Ahammi = aham, mām, vi. 41.
 Ahijái = abhijátih, i. 2.
 Ahimajjú = abhimanyuh, iii. 17.
 Ahimunko = abhimuktah, iv. 15.

Á. (आ)

Áado = ágatah, ii. 7.
 Áidí = ákritih, ii. 7.
 Áudí = ávritih, ii. 7.
 Ánattí = ájnaptih, iii. 55.
 Áná = ájná, iii. 55.
 Ánálakkhambho, } = álánastambhah,
 Ánálakhambho, } iii. 57. iv. 29.
 Adaro = ádarah, ii. 2.
 Ápelo = ápidah, i. 19.
 Ámelo = ápidah, ii. 16.
 Ávatto = ávartah, iii. 24.
 Ásí = áśit, vii. 25.
 Áso = áśwah, i. 2. (iii. 58?).
 Ásu, ásum = ásu (*conject.*) iv. 16.
 Áhijái = abhijátih, i. 2.

I. (इ)

Ia = iti, i. 14.
 Iarassim, etc. = itarasmin, vi. 2.
 Ingálo = angárah, i. 3. ii. 30.
 Ingiajjo = ingitajnah, iii. 5.
 Ingian̄no = ingitajnah, xii. 8. (*Śaur.*)
 Inam }
 Inam } = idam, vi. 18.
 Idam }
 Itthí = strí, xii. 22. (*Śaur.*)
 Ima = idam (crude form), vi. 14,
 15, 16.
 Iminá, imena = anena, vi. 3, 14.
 Imesim = eshám, áśám, vi. 4.
 Isi (isi?) = íshat, i. 3.
 Ísí = rishih, i. 28.
 Issaro = íśwarah, iii. 58.
 Iha = idam (*loc. sing.*), vi. 16, 17.

Í. (ई)

Ísálú = írsháván, iv. 25.

Ísaro = íswarah, iii. 58.

U. (उ)

Ua, uaha = paśya, paśyata, i. 14
(*cf.* transl. note).

Ukká = ulká, iii. 3.

Ukkero = utkarah, i. 5.

Ukkhaam, ukkhá- = utkhátam, i. 10.

Uchchhá = ukshá, iii. 30.

Uchchhitto = utkshiptah, iii. 30.

Uchchhú = ikshuh, i. 15. iii. 30.

Ujjuo = rījuh (rījukah), iii. 52.

Uttarijjam, } = uttarīyam, ii. 17.
Uttaríam, }

Udú = rītuh, i. 29. ii. 7.

Uddhumái = uddhamati, viii. 32.

Uppalam = utpalam, iii. 1.

Uppáo = utpátah, iii. 1.

Ubbhavaĩ = udbhavati, viii. 3.

Umbaram = udumbaram, iv. 2.

Umhá = ushmá, iii. 32.

Ulavo = ulapah, ii. 15.

Ulúhalam = ulúkhalam, i. 21.

Uvvivaĩ = udvijate, viii. 43.

Uvvellaĩ = udveshtate, viii. 41.

Uvasaggo = upasargah, ii. 15.

Ussavo = utsavah, iii. 42. (*cf.* v.l.)

Ussuo = utsukah, iii. 42.

E. (ए)

Ea = eva, iv. 5.

Eam = ekam, iii. 58 = evam, iv. 5.

Eáraha = ekádaśa, ii. 14, 44.

Ekkam = ekam, iii. 58.

Eñhim = idánim, iv. 33.

Ettiam, } = etávat, iv. 25, Comm.
Eddaham, } (*cf.* App. B.)

Etto = etasmát, vi. 20, 21.

Ettha = etasmin, vi. 21 (or rather
'atra'; *cf.* Lass. p. 129).

Edam = etad, enam, vi. 22.

Ediná, edena = etena, vi. 3.

Edesim, }

Edána, } = eteshám, etásám, vi. 4.
Edánam, }

Erávano = airávatah, i. 35. ii. 11.

Eriso = ídriśah, i. 19, 31.

Evva = eva, iv. 5.

Eśa, eśi, eśe = eshah, xi. 10. (*Māg.*)

Esa, eso = eshah, vi. 19, 22.

O. (ओ)

Okkhalam = ulúkhalam, i. 21.

Ováhaĩ = avagáhate, viii. 34.

Ovásaĩ = avakásate, viii. 35.

Osáriam = apasáritam, iv. 21.

Oháso = avahásah, iv. 21.

K. (क)

Kaam = kṛitam, i. 27. v. 23 (*cf.* note)

Kañavo = kaitavah (?), i. 36.

Kaĩá = kadá, vi. 8.

Kaĩ = kapih, ii. 2.

Kāürao = kauravah, i. 42.

Kāüsalo = kauśalam (?), i. 42.

Kachcham = káryam, x. 11. (*Pañś.*)Kanjá = kanyá, x. 10. (*Pañś.*)Kanjáá = kanyaká, xii. 7. (*Śaur.*)

- Kade = kṛitah, xi. 15. (*Māg.*)
 Kaḍhai = kwathati, viii. 39.
 Kaḍhoram = kaṭhoram, ii. 24.
 Kaṇaam = kanakam, ii. 42.
 Kaṇiāro, kaṇni- = kaṇṇikārah, iii. 58.
 Kannaúram, } = kaṇṇapúram, iv. 1.
 Kaṇṇaüram, }
 Kaṇeru = karenuh (*fem.* only) iv. 28.
 Kaṇho = kṛishṇah, iii. 33, 61.
 Kattarī = kartarī, iii. 24.
 Katto, kado = kasmát, vi. 9.
 Kattha, kammi, etc. = kasmin, vi. 7.
 Kadua = kṛitwá, xii. 10 (*Śaur.*); *cf.*
 Hema-ch. App. C.
 Kandoṭto = utpalam (Sans. *kandotah?*)
 iv. 33.
 Kamandho = kabandhah (Sans. *ka-*
mandhah?), ii. 19.
 Kammo = karman, iv. 6, 18.
 Kamso = kansah, iv. 14. (*note tr.*)
 Kayye = káryam, xi. 7. (*Māg.*)
 Kara = kṛi (*dukrin*), viii. 13. xii. 15,
 Karidāni = kṛitwá, xi. 16 (*Māg.*)
 Karisa = kṛish (*root*), viii. 11.
 Kariso = karishah, i. 18.
 Kalambo = kadambah, ii. 12.
 Kalunam = karuṇam, ii. 30.
 Kalháram = kaḥlāram, iii. 8.
 Kasatam = kaṣṭam, x. 6. (*Paṭṭ.*)
 Kasano = kṛishṇah, iii. 61.
 Kasáam = kaśháyam, ii. 43.
 Kaha, kaham = katham, iv. 16.
 Kahim, etc. = kasmin, vi. 7, 8.
 Ká = kṛi (*dukrin*), viii. 17.
 Káúna = kṛitwá, iv. 23. viii. 17.
 Kátúnám = kṛitwá, x. 13. (*Paṭṭ.*)
 Kálásam, Káláa- = káláyasam, iv. 3.
 Kása = kasya, vi. 5.
 Káham = kaṛishyámi, vii. 16.
 Káhavaṇo = káṛshápaṇah, iii. 39.
 Káhía = cha-kára, viii. 17; *cf.* vii. 24.
 Káhe = kadá, vi. 8.
 Kí = kṛitih, i. 28.
 Kiechhá = kṛityá, i. 28.
 Kíná = kena, vi. 3.
 Kinaĩ = krínáti, viii. 30.
 Kīṇo = kinnu, ix. 9.
 Kittí = kírtih, iii. 24.
 Kira, kila = kila, ix. 5.
 Kiriá = kriyá, iii. 60.
 Kirito = kṛitah, iii. 62.
 Kilanto = klántah, iii. 62.
 Kilittham = klišṭam, iii. 60.
 Kilesa = kleśah, iii. 62.
 Kilittam = klriptam, i. 33.
 Kivá = kripá, i. 28.
 Kisaro = kṛíśarah, i. 28.
 Kisí = kṛishih, i. 28.
 Kissá = kasyáh, vi. 6.
 Kía, kiá, kí, kíc, = kasyáh, vi. 6
 (*cf.* v. 24, transl. note).
 Kiraĩ = kriyate, viii. 60.
 Kíse = kasyáh, vi. 6.
 Kualaam, kuva- = kuvalayam, iv. 5.
 Kukkheao = kauksheyakah, i. 44.
 Kuchehhi = kukshih, iii. 30.
 Kuna = kṛi (*dukrin*), viii. 13.
 Kumbháro, } = kumbhakárah,
 Kumbháro, } iv. 1.
 Kusumappaaro, } = kusumaprakarah,
 Kusumapaaro, } iii. 57.
 Kedhavo = kaitabhah, ii. 21, 29.
 Kettiam, } = kiyat, iv. 25, Comm.
 Keddaham, } *cf.* App. B.

Keriso = kīdrīśah, i. 19; *cf.* i. 31.
 Keláso = kailásah, i. 35.
 Kevaṭṭao = kaivartakah, iii. 22.
 Kesim = keshám, kásám, vi. 4.
 Kottimam = kuṭṭimam, i. 20.
 Kottuho = kaustubhah, i. 41. iii. 12.
 Komuí = kaumudí, i. 41.
 Kosámbí = kauśámbí, i. 41.
 Kosalo = kauśalam (?), i. 42.
 Kkhu = khalu, ix. 6.

Kh. (ख)

Khaīam = kháditam, i. 10.
 Khaggo = khaḍgah, iii. 1.
 Khaṇam = kshaṇam, iii. 31.
 Khado = khsatah, iii. 29.
 Khando = skandah, iii. 29.
 Khandho = skandhah, iii. 29.
 Khamá = kshamá, iii. 31 = kshamá,
 iii. 63.
 Khambho = stambhah, iii. 14, 50.
 Khaliām = skhalitam, iii. 1, 50.
 Khá = khád (*root*), viii. 27.
 Khaīam = kháditam, i. 10.
 Khánú = sthánuh, iii. 15.
 Khujjo = kubjah, ii. 34.
 Khuppa = masj (*root*), viii. 68.
 Khodao = sphoṭakah, iii. 16.

G. (ग)

Gáá = gadá, ii. 2.
 Gaūravam = gauravam, i. 43.
 Gao = gajah, ii. 2.
 Gaggaro = gadgadah, ii. 13.
 Gachchham = gamishyámi, vii. 16.
 Gade = gatah, xi. 15. (*Mdg.*)

Gaddo = gartah, iii. 25.
 Gaddaho = gardabhah, iii. 26.
 Gadua = gatwá, xii. 10. (*Śaur.*)
 Gabbhiṇam = garbhitam, ii. 10.
 Gammaī, }
 Gamijjaī, } = gamyate, vii. 9. viii. 58.
 Gamíaī, }
 Gariho = garhah, iii. 62.
 Garuam, } = guru, gurví, i. 22 (*cf.*
 Garuí, } iii. 65).
 Gahavaí = grihapatīh, iv. 32.
 Gahijjaī, gáhi- = grihyate, viii. 61.
 Gahiram = gabhíram, i. 18.
 Gá, gáa = gai (*root*), viii. 25. 26.
 Gáravam = gauravam, i. 43.
 Gáhá = gáthá, ii. 27.
 Giṭṭhí = grīṣṭīh, i. 28.
 Giddho = grīdhrah, xii. 6 (*Śaur.*) ?
 Gimho = grīshmah, iii. 32.
 Girá = gir, iv. 8.
 Guṇṭhí = grīṣṭīh, iv. 15.
 Gujjhao = guhyakah, iii. 28.
 Geṇha = grah (*root*), viii. 15 = gri-
 háṇa, ix. 2.
 Gotṭhí = gosṭhí, iii. 1.
 Golá = godávāri, iv. 33.

Gh. (घ)

Ghaṇá = ghṛṇá, i. 27.
 Gharam = griham, iv. 32, 33.
 Ghe, } = grah (*root*), viii. 16 (*cf.*
 Ghet, } transl.).
 Gheúna = grīhítwá, iv. 23.
 Ghattavvam = grahítavyam, viii. 16.
 Ghattúna = grīhítwá, viii. 16 (*cf.*
 note, transl.).

Ghettúnam = gr̥ihítwá, x. 13. (*Paś.*)
 Ghola = ghuṇa (*root*), viii. 6.

Ch. (च)

Chaṛtto = chaitrah, i. 36.
 Chaütthí = chaturthí, i. 9.
 Chaüddaha = chaturdaśa, ii. 14.
 Chaüddahí = chaturdaśí, i. 9.
 Chaḍu, cháḍu = cháṭu, i. 10.
 Chatuṇham (chaiṇham ?) = chatur-
 nám, vi. 59.
 Chattári, } = chatwárah, chaturah,
 Chattáro, } vi. 58.
 Chandimá = chandriká, ii. 6.
 Chando, chandro = chandrah, iii. 4.
 Chamaram, chá- = chámaram, i. 10.
 Champaĩ = charchayati, viii. 65.
 Chalaĩ, challaĩ = chalati, viii. 53.
 Chalano = charaṇah, ii. 30.
 Chátuliam = cháturyam, iv. 33.
 Chit̥tha = sh̥thá, xii. 16 (*Śaur.*); *cf.*
 vi. 63. xi. 14.
 Chipaĩ = chinoti, viii. 29.
 Chindham, } = chihnam, i. 12. iii.
 Chendham, } 34.
 Chiládo = kirátah, ii. 30, 33.
 Chish̥tha = sh̥thá, xi. 14. (*Mág.*)
 Chihuro = chikurah, ii. 4.
 Chumvaĩ (-baĩ) = chumbati, viii. 71.
 Chotthí, } = chaturthí, chaturdaśí,
 Choddahí, } i. 9; *cf.* ii. 44.
 Choriam = chauryam, iii. 20.

Chh. (छ)

Chhat̥thí = shash̥thí, ii. 41.
 Chhaṇam = kshaṇam (kshaṇah ?),
 iii. 31.

Chhattavaṇṇo = saptaparnah, ii. 41.
 Chhamá = kshamá, iii. 31.
 Chhammuho = shaṇmukhah, ii. 41.
 Chhárām = kshárām, iii. 30.
 Chhávao = śávakah, ii. 41.
 Chháhá, -í = chháyá, ii. 18. v. 24.
 Chhindaĩ = chhinatti, viii. 38.
 Chhíram = kshíram, iii. 30.
 Chhuam = kshutam, iii. 30.
 Chhuṇṇo = kshuṇṇah, iii. 30.
 Chhuddho = kshubdhah, iii. 30.
 Chhuram = kshurah (*masc.*) iii. 30.
 Chhettam = kshetram, iii. 30.

J. (ज)

Jaá, jaĩ = yadá, i. 11.
 Jaá, *etc.* = yadá, vi. 8.
 Jaüṇaadam, } = yamunátatam, iv. 1.
 Jaüñáadam, }
 Jaüiná = yamuná, ii. 3.
 Jakkho = yakshah, ii. 31. iii. 29, 51.
 Janjo = yajnah, xii. 7. (*Śaur.*)
 Jat̥thí = yash̥tih, ii. 31. (*cf. note, tr.*)
 Jadharam = jatharam, ii. 24.
 Janṇao = janakah, iii. 52.
 Janṇo = yajnah, iii. 44.
 Janhú = jahnuh, iii. 33.
 Jatto, jado = yasmát, vi. 9.
 Jampaĩ = jalpati, viii. 24.
 Jambháai = jimbhate, viii. 14.
 Jammo = janma, iii. 43. iv. 18.
 Jaso = yaśas, ii. 31. iv. 6, 18.
 Jaha, jahá = yathá, i. 10.
 Jahano (-nam ?) = jaghanam (*neut.*),
 ii. 27.
 Jahit̥thilo = yudhisht̥hirah, i. 22.
 ii. 30.

- Já = yávat, iv. 5.
 Jáṇa = jná (*root*), viii. 23.
 Jámáuo = jámátrikah, i. 29.
 Jámáá, -aro = jámátá, v. 35.
 Jáva = yávat, iv. 5.
 Jása = yasya, vi. 5.
 Jáhe = yadá, vi. 8.
 Jīṇa = ji (*root*), viii. 56, 57.
 Jīṇá = yena, vi. 3.
 Jivvaī = jiyate, viii. 57 (*cf.* vii. 9).
 Jissá, *etc.* = yasyáh, vi. 6.
 Jám = jívitam, ii. 2. iv. 5.
 Jīi, jīe, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).
 Jíá = jyá, iii. 66.
 Jíviam = jívitam, iv. 5.
 Jíhá = jīhwá, i. 17. iii. 54.
 Jujjhaī = yudhyate, viii. 48.
 Juguchchhá = jugupsá, iii. 40.
 Juggam = yugmam, iii. 2.
 Juvá, juváno = yuvá, v. 47.
 Júra = krudh (*root*), viii. 64.
 Jettiam, } = yávat, iv. 25 (*cf.* App.
 Jeddaham, } B.)
 Jevva = eva, xii. 23. (*Śaur.*)
 Joggo = yogyah, iii. 2.
 Jovanavanto = yauvanaván, iv. 25.
 Jovvaṇam = yauvanam, i. 41. iii. 52.

Jh. (झ)

- Jhá, jháa = dhyai (*root*), viii. 25, 26.
 Jhijja = kshi (*root*), viii. 37.

Th. (ठ)

- Thá, tháa = shthá (*root*), viii. 25, 26.
 Thiam = sthitam, v. 13, 22.

D. (ढ)

- Dāṇḍo = daṇḍah, ii. 35 (*cf.* xii. 31).
 Daṣaṇo = daṣanah, ii. 35.
 Dola = dolá, ii. 35 (*cf.* xii. 31).

N. (ण)

- Naṇam = nayanam, ii. 2.
 Naaram = nagaram, ii. 2.
 Naṅgámo = nadígrámah, iii. 57.
 Naṣotto = nadísrotas, iv. 1 (*cf.* iii. 52).
 Naí = nadí, ii. 42. v. 19-22, 29. vi. 60.
 Naígámo = nadígrámah, iii. 57.
 Naṣotto = nadísrotas, iv. 1.
 Naūlam = nakulam, ii. 2.
 Nakkho = nakhah, iii. 58.
 Naggo = nagnah, iii. 2.
 Nachchaī = nṛityati, viii. 47.
 Naṭṭao, -í = nartakah, -kí, iii. 22.
 Naḍo = naṭah, ii. 20.
 Navara = kevala, ix. 7.
 Navari, *particle*, ix. 8.
 Navi = na + api, ix. 16.
 Naham = nabhas, iv. 6, 19.
 Naho = nakhah, iii. 58.
 Náhalo = láhalah (?), ii. 40; *cf.*
 var. lect. and note, transl.
 Niachchha (?) = dṛś, viii. 69; *cf.*
 note, transl. and v. 2.
 Nichcham = nityam, iii. 27.
 Nijjharo = nirjharah, iii. 51.
 Nīṭṭhuro = nishṭṭhurah, iii. 1.
 Nīḍálam = laláṭam (Sans. *nīḍálam*),
 iv. 33.
 Niddá = nidrá, i. 12.
 Niddálú = nidráván, iv. 25.

Nippháo = nishpáyah, iii. 35.
 Nimmánaï = nirmáti, viii. 36.
 Nivattao = nivartakah, iii. 24.
 Nivido = nividah, ii. 23.
 Nivvudam = nirvritam, i. 29.
 Nivvudí = nirvritih, ii. 7.
 Nisadhó = nishadhah, ii. 28.
 Nísá = níśá, ii. 43.
 Nissáso = níśwásah, iii. 58.
 Nihaso = nikashah, ii. 4.
 Nihio, } = nihitah, iii. 58 (*cf.* iv.
 Nihitto, } 33.
 Nísáso = níśwásah, iii. 58.
 Núnám, núna = núnám, iv. 16.
 Neuram = núpuram, i. 26.
 Neddam = nídam, i. 19. iii. 52.
 Neddá = nidrá, i. 12.
 Neho = snehah, iii. 1, 64.
 No (*ne* var. lect.) = nah, vi. 44, 51.
 Nomallíá = navamalliká, i. 7.
 Nolla = nud (*root*), viii. 7.
 Nhánám = snánám, iii. 33.

T. (त)

Taá, tai = tadá, i. 11.
 Taánim = tadánim, i. 18.
 Taíam = tritíyam, i. 18.
 Tai, tae, etc. = twayá, twayi, vi. 30.
 Taiá = tadá, vi. 8.
 Taitto, etc. = twat, vi. 35.
 Tam = tad, tam, vi. 22.
 Tam = twam, vi. 26. twám (?), vi. 27.
 Tansam = tryasram, iv. 15.
 Tanam = trīnam, i. 27.
 Tanuí = tanví, iii. 65.
 Tambam (?) = tánram, iii. 53 (*cf.*
 note, transl.)

Tambo = stambah, iii. 13.
 Taraï, tiraï = śaknoti, viii. 70.
 Taláam = tadágah (*masc.*), ii. 23.
 Talaventaám = talavrintakam, i. 10.
 Taluní = taruní, x. 5 (*Paiś.*)
 Taha, tahá = tathá, i. 10.
 Tahi, -m = tasmin, tarhi, iv. 16. vi. 7.
 Tá = távat, iv. 5.
 Táriso = tádrīśah, i. 31.
 Tálaventaam = talavrintakam, i. 10.
 Táva = távat, iv. 5, 6.
 Tása = tasya, vi. 5, 11.
 Táhe = tadá, vi. 8.
 Tiná = tena, vi. 3.
 Tinni = trayah, trín, vi. 56.
 Tinham = tīkshṇam, iii. 33. = tra-
 yánám, vi. 59.
 Tissá, tise, tíc, -á, etc. = tasyáh, vi. 6.
 Tíhim, tísu = tribhih, -shu, vi. 55, 60.
 Tujjha, tumha, etc. = tava, vi. 31.
 Tujjhe = yúyam, yushmán, vi. 28,
 29. (*Yushmad* declined, vi. 26—39)
 Tunhio, -hikko = túshṇīkah, iii. 58.
 Tum, } = twam, twám, vi. 26, 27.
 Tumam, }
 Tumái = twayá, vi. 33.
 Tumo, tuha = tava, vi. 31.
 Turiam = twaritam, viii. 5.
 Tuvara = twar (*root*), viii. 4.
 Tuhaaddham, } = tavárdham, iv. 1.
 Tuhaddham, }
 Túram = túryam, iii. 18, 54.
 Túsaï = tushyati, viii. 46.
 Te = te, vi. 22. = tava, twayá, vi. 32.
 Tettiam, } = távat, iv. 25 (*cf.*
 Teddaham, } App. B.)
 Teraha = trayodaśa, ii. 14, 44.

Teraho = trayodaśah, i. 5.
 Teloam, } = trailokyam, i. 35.
 Tellokkam, } iii. 58.
 Tesim = teshām, tāsām, vi. 4.
 To, tatto = tasmāt, vi. 10.
 Tondam = tuṇḍah (*masc.*), i. 20.
 Tti = iti, i. 14 (*cf.* App. A, 27.)

Th. (थ)

Thavao = stavakah, iii. 12, 50.
 Thāṇū = sthāṇuh (*Śiva*), iii. 15.
 Thimpa = triṇ (*root*), viii. 22.
 Thuī = stutīh, iii. 12.

D. (ढ)

Daichcho = daityah, i. 36.
 Daivam = daivam, i. 37. iii. 58.
 Daissam = dāsyaṃi, xii. 14. (*Śaur.*)
 Dansanam = darśanam, iv. 15.
 Dachehham = drakshyaṃi, vii. 16.
 Dachehho = dakshah, iii. 30.
 Dattham = dasṭham *or* drisṭham,
 iv. 12.
 Davaggi = dāvāgniḥ, i. 10.
 Dasamuho = daśamukhah, ii. 45.
 Dasaraho = dasarathah, ii. 45.
 Dasavalo = daśabalah, ii. 45.
 Daha = daśa, ii. 44.
 Dahamuho = daśamukhah, ii. 45.
 Daharaho = daśarathah, ii. 45.
 Dahavalo = daśabalah, ii. 45.
 Dahim = dadhi, v. 25, 30.
 Daske = dakshah, xi. 8 (*Māg.*)
 Dāúna = datwá, iv. 23.
 Dádīmam = dádīmam, ii. 23.
 Dádhá = danshtrá, iv. 33.

Dátúnam = datwá, x. 13 (*Paś.*).
 Dálīmam = dádīmam, ii. 23.
 Dávaggi = dāvāgniḥ, i. 10.
 Dáham = dāsyaṃi, vii. 16.
 Diaro = devarah, i. 34.
 Diaho = divasah, ii. 2, 46.
 Diggham = dīrgham, iii. 58.
 Dīṭhī = drisṭīh, i. 28. iii. 10,
 50, 51.
 Dīṇnam = dattam, viii. 62.
 Disá = diś, iv. 11.
 Dīham = dīrgham, iii. 58.
 Duallam, duúlam = dukúlam, i. 25.
 Duīam = dwitīyam, i. 18.
 Dukkho = dukkhitah, iii. 58.
 Duyyane = durjanah, xi. 7 (*Māg.*)
 Duve = dwau, vi. 57.
 Duvvário = dauvárīkah, i. 44.
 Duháiam, duháijjaī = dwidhákri-
 tam, dwidhákriyate, i. 16.
 Duhio = dukkhitah, iii. 58.
 Dúmaī = dunoti, viii. 8.
 De = te (tava), twayá vi. 32. =
 dá, xii. 14 (*Śaur.*)
 Dearo = devarah, i. 34.
 Devatthuī, devathuī, = devastutīh,
 iii. 57.
 Devvam = daivam, i. 37. iii. 58.
 Dehi = dehi, vi. 64.
 Do, doni = dwau, vi. 57.
 Doṇham = dwayoh, vi. 59.
 Doháiam, doháijjaī = dwidhákritam,
 dwidhákriyate, i. 16.
 Dohim, etc. = dwábhyaṃ, etc., vi. 54.
 Dohalo = dohadam (*neut.*), ii. 12 (*cf.*
 transl., note).
 Doho, droho = drohah, iii. 4.

Dh. (ध)

- Dhanam = dhanam, iv. 12.
 Dhanavanto, } = dhanaván, iv. 25.
 Dhanálo, }
 Dhammillam } = dhammillah (*masc.*)
 Dhammellam } i. 12.
 Dhá = dháv (*dhávu*), viii., 27.
 Dhíá = duhitá (*Sans.* 'dhídá'), iv. 33.
 Dhíram = dhairyam, i. 39. iii. 18, 54.
 Dhunāi = dhúnoti, viii. 56.
 Dhutto = dhúrtah, iii. 24.
 Dhurá = dhur, iv. 8.
 Dhuvvaī, }
 Dhunijjaī, } = dhúyate, viii. 57.
 Dhúdá = duhitá, iv. 33.

P. (प)

- Paadam, páadam = prakaṭam, i. 2.
 Pakhalo, = prakhalah, ii. 27.
 Paíam, páuam = prākṛitam, i. 10.
 Paütti = pravṛittih, i. 29.
 Paümam = padmam, iii. 65.
 Paüro = paurah, i. 42.
 Paüriso = paurushah, i. 42.
 Paottho = prakoshṭhah, i. 40.
 Pachchakkham (*sic. leg.*) = pratyaksham, iii. 27.
 Pachchham = pathyam, iii. 27.
 Pachchhimam = paśchimam, iii. 40.
 Pajjatto = paryáptah, iii. 1.
 Pajjunno = pradyumnah, iii. 44.
 Paṭṭanam = pattanam, iii. 23.
 Paḍáá = patáká, ii. 8.
 Paḍa = pat (*root*), viii. 51.

- Paḍi = prati, *cf.* ii. 8, note, transl.
 Paḍinsudam = pratiśrutam, iv. 15.
 Paḍiváá, páḍi- = pratipad, i. 2. iv. 7.
 Paḍivaddi = pratipattih, ii. 7 (*cf.* transl. note).
 Paḍisaro = pratisarah, ii. 8.
 Paḍisiddhí, páḍi- = pratisparddhin, i. 2. iii. 37; *cf.* note, p. 108.
 Paḍhamo = prathamah, ii. 28.
 Paṇṇaraho = panchadaśah, iii. 44.
 Paṇṇásá = pancháśat, iii. 44.
 Paṇhá, -ho = praśnah, iii. 33. iv. 20.
 Paṇhudam = prasnutam, iii. 33.
 Pattharo, -tháro = prastárah, i. 10.
 Pabhavaī = prabhavati, viii. 3.
 Pamillaī, -ílaī = pramílati, viii. 54.
 Pamho = pakshman, iii. 32.
 Parahuo = parabhr̥itah, i. 29.
 Paribhavaī = paribhavati, viii. 3.
 Palanghano = pralanghanah, ii. 27.
 Palittam = pradíptam, ii. 12.
 Pallattham = paryastam, iii. 21.
 Pallānam = paryānam, iii. 21.
 Pavattho = prakoshṭhah, i. 40.
 Pavaṇuddhaam, } = pavanoddhatam,
 Pavaṇoddhaam, } iv. 1, *cf.* note transl.
 Pasuttam, pá- = prasuptam, i. 2.
 Pasiddhí, pá- = prasiddhih, i. 2.
 Paharo, paháro = prahárah, i. 10.
 Paho = pathin, i. 13.
 Pá, páa = ghrá (*root*), viii. 20.
 Páavaḍanam = pádapatanam, iv. 1 (*cf.* note transl.)
 Páuam = prākṛitam, i. 10.
 Páuso = prāvṛish, iv. 11, 18.
 Pádisiddhí = pratisparddhin, i. 2. iii. 37.

Pāṇāinto = prāṇavat, iv. 25.
 Pāṇiam = pāṇiyam, i. 18.
 Pārāo, pārāvao = pārāvatah, iv. 5.
 Pālei = padyate, viii. 10.
 Pāvadanam = pādapatanam, iv. 1.
 (cf. note transl.)
 Piā, piaro = pitā, v. 35.
 Piāpiam, piā- = pītāpītam, iv. 1 (?)
 Pikkam = pakwam, i. 3. iii. 3.
 Piṭṭham = piṣṭham, i. 12.
 Piva = iva, x. 4. (Paiś.)
 Pīam, pīalam = pītam, -alam, iv. 26.
 Pīnattanam, }
 Pīnadā, } = pīnatā, iv. 22.
 Puṭṭham, }
 Puṭṭhī, } = priṣṭham, iv. 20.
 Pudo, puddo = putrah, xii. 5 (Śaur.)
 Puppham = pushpam, iii. 35, 51.
 Purillam = pauraṣṭyam, iv. 25, com-
 ment.; cf. App. B, and transl.
 Puriso = purushah, i. 23.
 Pulaāi = paśyati, viii. 69; cf. p. 173.
 Pulīśāha = puruṣhasya, xi. 12 (Māg.)
 Puvvaṇho = pūrvāṇnah, iii. 8.
 Puso, pusso = pushyah, iii. 58.
 [Query *pūso*; cf. App. D.]
 Puhavī = prithavī, i. 13, 29.
 Pekkhaṇ, pechehhaṇ = prekshate, v.
 14, var. lect., cf. xii. 18, and p. 173.
 Petṭham = piṣṭham, i. 12.
 Peṇḍam, piṇ- = piṇḍam, i. 12.
 Pemmam = preman, iii. 52. [Qy.
 'pemmo'? cf. iv. 18, but in Ratn.,
 p. 26, 12, *pemmam*.]
 Perantam = paryantam, i. 5. iii. 18.

Pokkharo = pushkarah, i. 20. iii. 29.
 Potthao = pustakam (*neut.*), i. 20.

Ph. (फ)

Phanso = sparśah, iii. 36. iv. 15.
 Phanaso = panasah, ii. 37.
 Phandanam = spandanam, iii. 36.
 Phariso = sparśah, iii. 62.
 Pharuso = parushah, ii. 36.
 Phaliam = paṭitam (?), viii. 9.
 Phaliḥā = parikhā, ii. 30, 36.
 Phaliho = parighah, ii. 30, 36.
 Phaliho = sphaṭikah, ii. 4, 22.
 Phuttaṭi, }
 Phudaṭi } = sphuṭati, viii. 53.

Bh.¹ (भ)

Bhaapphaī = vrihaspatih, iv. 30.
 Bhaīravo = bhairavah, i. 36.
 Bhattam = bhaktam, iii. 1.
 Bhattāro = bhartā, v. 31, 33.
 Bhaddam = bhādam, iv. 12.
 Bhamaī = bhramati, viii. 71.
 Bhamiro = bhramanaśīlah, iv. 24.
 Bhara = smṛi (*root*), viii. 18; cf. p.
 167.
 Bharanijjam, }
 Bharanīam, } = bharanīyam, ii. 17.
 Bharaho = bhāratah, ii. 9.
 Bhā = bhī (*root*), viii. 19.
 Bhāaṇam = bhājanam, iv. 4.
 Bhāā, bhāaro = bhrātā, v. 35.
 Bhāṇam = bhājanam, iv. 4.
 Bhāriā = bhāryā, x. 8 (Paiś.)

¹ For words beginning with *b*, see under *r*.

Bhingáro = bhringárah, i. 28.
 Bhingo = bhringah, i. 28.
 Bhindiválo = bhindipálah, iii. 46.
 Bhindaĩ = bhinatti, viii. 38.
 Bhisiní = visiní, ii. 38.
 Bhuttam = bhuktam, iii. 50.
 Bhumaá (?) = bhúh, iv. 33.
 Bhe = vah (*yushmákam*), vi. 37.
 Bhottúna = bhuktvá, viii. 55.

M. (म)

Maam = mṛitam, i. 27.
 Maĩ, mae = mayá, mayi, vi. 46, 52.
 Maitto, etc. = mat, vi. 48.
 Maĩlam = malinam, iv. 31.
 Maĩdam = mukuṭam, i. 22. ii. 1.
 Maĩlam, -lo = mukulam, i. 22. ii. 2.
 Maũro = mayúrah, i. 8.
 Maũho = mayúkhah, i. 8.
 Mao = madah, ii. 2.
 Mansam = mánсам, iv. 16.
 Mansú = śmaśru (*neut.*), iv. 15.
 Maggo = márgah, ii. 2. iii. 50.
 Machchhiá = makshiká, iii. 30.
 Majjha = asmad (*base*) [*asmad* declined vi. 40—53.]
 Majjhanño = madhyáhnah, iii. 7.
 Majjham = madhyam, iii. 28.
 Made = mṛitah, xi. 15. (*Mág.*)
 Madham = mathah (*masc.*), ii. 24.
 Manansiní = manaswiní, i. 2. iv. 15.
 Mandúro = mandúkah, iv. 33.
 Mantham = mastam, iv. 15.
 Mam, mamam = mām, vi. 42.
 Mara = mṛi (*root*), viii. 12.
 Marisa = mṛish (*root*), viii. 11.

Mala = mṛid (*root*), viii. 50.
 Malinam = malinam, iv. 31.
 Masánam = śmaśanam, iii. 6.
 Massú = śmaśru (*neut.*) iii. 6; *cf.* iv. 15.
 Maha, majjha, etc. = mama, vi. 50.
 Mahaaddham, } = mamáddham, iv.
 Mahaddham, } 1; *cf.* note transl.
 Mahuam = madhúkam, i. 24.
 Mahum = madhu, v. 25—27, 30.
 Máando = mākandah, iv. 33.
 Máá = mātá, v. 32.
 Máuo = mátrikah, i. 29.
 Máindo = chútah (mākandah), iv. 33.
 Mánansiní = manaswiní, i. 2. iv. 15.
 Mánuso = mánushah, ii. 42.
 Málá = málá, v. 19—24. vi. 60.
 Máláillo = máláván, iv. 25.
 Másam = mánсам, iv. 16.
 Mianko = mṛigánkah, i. 28.
 Mio = mitrah, iii. 58.
 Michehhá = mithyá, iii. 27.
 Mitto = mitrah, iii. 58.
 Milánam = mlánam, iii. 62.
 Miva = iva, ix. 16.
 Muingo = mṛidangah, i. 3.
 Mukkham = mushkah (*masc.*) iii. 29.
 Muggaro = mudgarah, iii. 1.
 Muggo = mudgah, iii. 1.
 Muchchhá = múrchhá, iii. 51.
 Munjáano = maunjáyanah, i. 44.
 Muna = jná (*root*), viii. 23.
 Munálo = mṛinálah, i. 29.
 Mutti = múrtti, iii. 24.
 Muddho = mugdhah, iii. 1.
 Muham = mukham, ii. 27.
 Muhalo = mukharah, ii. 30.

Múdhattanam = múḍhatwam, iv. 22.
 Múdhadá = múḍhatá, iv. 22.
 Mehalá = mekhalá, ii. 27.
 Meho = megho, ii. 27.
 Mekho = megho, x. 3. (*Paĩ.*)
 Mottá = muktá, i. 20.
 Moro = mayúrah, i. 8.
 Moho = mayúkhah, i. 8.
 Mmiva = iva, ix. 16.
 Mhi, mho, mhu, mha = asmi, smah,
 vii. 7.

R. (र)

Raṇṇam = ratnam, iii. 60,
 Raadam = rajatam, ii. 2, 7.
 Rachchhá = rathya, iii. 27.
 Raṇṇam¹ = aranyam, i. 4.
 Raṇṇo, -ṇná = rájnah, -ná, v. 38, 42.
 Rattam (?) = raktam, viii. 62.
 Rattí = rátrih, iii. 58.
 Ramaṇijjam, } = ramaṇiyam, ii. 17.
 Ramaṇíam, }
 Ramijjaṭ, } = ramyate, viii. 58.
 Rammai, }
 Rasí, rassí = raśmih, iii. 2, 58.
 Ráaūlam, ráulam = rájakulam, iv. 1.
 Ráá = rájá, v. 36 (*declined* v. 36—
 44).
 Ráiṇo, -ná = rájnah, -ná, v. 38, 43.
 Rái = rátrih, iii. 58.
 Ráchi = rájan, x. 12 (*Paĩ.*).
 Rásaho = rásabhah, ii. 27.
 Ráhá = rádhá, ii. 27.

Richehho = rikshah, i. 30. iii. 30.
 Rinam = rinam, i. 30.
 Riddho = riddhah, i. 30.
 Rukkho = rikshah, i. 32. iii. 31.
 Ruṇṇam = ruditam, viii. 62.
 Ruddo, rudro, = rudrah, iii. 4.
 Rundha = rudh (*root*), viii. 49.
 Ruppam = rukmam, iii. 49.
 Ruppini = rukmini, iii. 49.
 Rumbha = rudh (*root*), viii. 49.
 Ruva = rud (*root*), viii. 42.
 Rúsaĩ = rushyati, viii. 46.
 Re, *particle*, ix. 15.
 Rochechham = rodishyámi, vii. 16.
 Rottúṇa = rudítwá, viii. 55.
 Rosáinto = roshaván, iv. 25.

L. (ल)

Laggai = lagati, viii. 52.
 Lachchhi = lakshmi, iii. 30.
 Latthi = yashti, ii. 32 (*cf. note*
transl., ii. 31).
 Laskaśe = rákshasah, xi. 8. (*Mdg.*)
 Lahui = laghwí, iii. 65.
 Láá = rájá, xi. 10. (*Mdg.*)
 Lichchhá = lipsá, iii. 40.
 Lijjhaĩ = lihyate, viii. 59.
 Luna = lú (*root*), viii. 56.
 Luvvaĩ, luṇijjaĩ = lúyate, viii. 57.
 Lubhaĩ = márshti (*mṛj*), viii. 67.
 Loṇam = lavaṇam, i. 7.
 Loddhao = lubdhakah, i. 20. iii. 3.

¹ This form continually occurs in the Prákrít songs in the 4th Act of the Vikramorvaśi.

V. (व)

- Vaaṛ = śaknoti, viii. 70.
 Vaṇṇam = vachanam, ii. 2, 42.
 Vaam = vayam, xii. 25. (*Śaur.*)
 Vaideso = vaideśah, i. 36.
 Vaideho = vaidehah, i. 36.
 Vāiram = vairam, i. 36.
 Vaiśampāṇo = vaiśampāyanah, i. 36.
 Vaiśāho = vaiśākhah, i. 36.
 Vaiśio = vaiśikah, i. 36.
 Vakkalam = valkalam, iii. 3.
 Vaggi = vāgmī, iii. 2.
 Vankam = vakram, iv. 15.
 Vachchaṛ = vrajati, viii. 47.
 Vachchharo = vatsarah, iii. 40.
 Vachchho = vrikshah, i. 32. iii. 31.
 (*declined* v. 1—13, 27. vi. 63).
 Vachchho = { vatsah, iii. 40.
 { vakshas, iii. 30. iv. 18.
 Vajjaṛ = trasati, viii. 66.
 Vajjhao = vāhyakah, iii. 28.
 Vanchañām = vanchañiyam, iv. 14.
 Vadiṣam = vadiśam, ii. 23.
 Vaddhaṛ = vardhate, viii. 44.
 Vaṇṇam = vanam, iv. 12.
 Vaṇṇo = vaṇnah, iv. 15.
 Vanhi = vahnih, iii. 33.
 Vattamaṇam = vartamaṇam, iii. 24.
 Vattā = vārttā, iii. 24.
 Vattiā = vartikā, iii. 24.
 Vaddho = vṛddhah, i. 27.
 Vandam = vṛndam, iv. 27.
 Vappho = vāshpah (ushman) iii. 38.
 Vamchanām = vanchañiyam (?), iv. 14.
 Vammaho = manmathah, ii. 39. iii. 43.
 Vammo = varma, iv. 18.
 Vamhaṇja = brahmanyah, xii. 7 (*Śaur.*)
 Vamhaṇo = brāhmaṇah, iii. 8 (*cf.* vi. 64)
 Vamhā, vamhāṇo = brahmā, v. 47.
 Varaṛ = vṛinoti, viii. 12.
 Valahī = vadabhih, ii. 23.
 Valiam = vyalikam, i. 18.
 Vale, *particle*, ix. 12.
 Vasahī = vasatih, ii. 9.
 Vasaho = vṛishabhah, i. 27. ii. 43.
 Vahiro = badhirah, ii. 27.
 Vahumuham, } = vadhūmukham,
 Vahūmuham, } iv. 1.
 Vahú = vadhúh, v. 19, 21, 29. vi. 60.
 Vá, váa = mlai (*root*) viii. 21.
 Váá = vāch, iv. 7.
 Vāavaḍaṇam, *see* páa-
 Váú = váyuh (*declined* v. 14—18,
 27. vi. 60, 61).
 Vāraha = dvādaśa, ii. 14, 44.
 Vāvado (?) = vyāprītah, xii. 4 (*Śaur.*)
 Vāhittam = vyāhṛitam, iii. 52.
 Vāho = vāshpah, iii. 38, 54.
 Via = iva, ix. 3, 16. xii. 24.
 Viaddī = vitardih, iii. 26.
 Vianá = vedanā, i. 34.
 Viano = vyajanam (*neut.*), i. 3.
 Viānam = vitānam, ii. 2.
 Viárillo, viáruillo = vikāravat, iv. 25.
 Viinho = vītrishṇah, i. 28.
 Viudam = vivṛitam, i. 29. ii. 7.
 Viulam = vipulam, ii. 2.
 Vinhiam = vṛinhitam, i. 28.
 Vikkavo = viklavah, iii. 3.
 Vikkiṇaṛ, } = vikrīṇíte, viii. 31.
 Vikkei, }
 Viechhaddī = viechchhardih, iii. 26.
 Vijjá = vidyā, iii. 27.
 Vijjuli, vijjú = vidyut, iv. 26. iv. 9.

Vinchhuo = vṛiśchikah, i. 15, 28. iii. 41.
 Vinjo = vijnah, xii. 7 (*Śaur.*)
 Vinjāto = vijnātah, x. 9 (*Pañ.*)
 Vinjho = vindhyah, iv. 14.
 Vidavo = viṭapah, ii. 20.
 Vinnānam = vijnānam, iii. 44.
 Vinḥú = vishṇuh, i. 12. iii. 33.
 Vipphariso = visparśah, iii. 51, 62.
 Vimjho = vindhyah, iv. 14.
 Vimhao = vismayah, iii. 32.
 Visaĩ (?) = grasate, viii. 28.
 Visam = visam, ii. 38.
 Visĩ = vṛiśhĩ, i. 28.
 Visúra = khid (*root*), viii. 63.
 Vissáso = viśwásah, iii. 58.
 Vihalo = vihwalah, iii. 47.
 Víríam = víryam, iii. 20.
 Visattho = viśwastah, i. 17.
 Visambho = viśrambhah, i. 17.
 Visáso = viśwásah, iii. 58.
 Vīha = nibhĩ (*root*), viii. 19.
 Vujjhaĩ = budhyate, viii. 48.
 Vuttaĩ (?) = majjati, viii. 68.
 Vuttanto = vṛittāntah, i. 29.
 Vundāvaṇam = vṛindāvanam, i. 29.
 Vea = eva, ix. 3.
 Veaná = vedaná, i. 34; *cf.* iv. 1.
 Vechchham = vetsyāmi, vii. 16.
 Vejjam = vaidyam, iii. 27.
 Vediso = vetasah, i. 3. ii. 8.
 Vedḍhaĩ = veshṭate, viii. 40.
 Venḥú = vishṇuh, i. 12.
 Vettúna = vīditwá, viii. 55.
 Vebbhalo = vihwalah, iii. 47.
 Veluriam = vaidúryam, iv. 33.

Vellĩ = vallih, i. 5.

Vo = vah, vi. 29, 37.

Vochchhami = vakshyāmi, vii. 16.

Voram = badaram, i. 6.

Vrandam = vṛindam, iv. 27; *cf.* iii. 4.

Ś. (ऋ)

Śahidāni = sodhwá, xi. 16 (*Māg.*).

Śíalá, etc. = śṛigálah, xi. 17 (*Māg.*)

S. (ष)

Saadhó = śakātah, ii. 21.

Saahuttam = śatakṛitwas, iv. 25 (*cf.*

App. B.)

Saá, saĩ = sadá, i. 11.

Saĩram = swairam, i. 36.

Samvattao = samvartakah, iii. 24.

Samvudam = samvṛitam, i. 29.

Samvudĩ = samvṛitih, ii. 7.

Samvellaĩ = samveshṭate, viii. 41.

Sankanto = sankrántah, iii. 56.

Sanká = śanká, iv. 17.

Sakka = śak (*root*), viii. 52.

Sakko = śakrah, iii. 3.

Sachávam = sacháпам, ii. 2.

Sajjo = shadjah, iii. 1.

Sanjado = samyatah, ii. 7.

Sanjádó = samyátah, ii. 7.

Sadhá = satá, ii. 21.

Sada = śad (*root*) viii. 51.

Saneho = snehah, iii. 64.

Santhaviam, } = sansthápitam, i. 10.
 Santháviaim, }

Sanḍho = shanḍhah, ii. 43.

Sanṇá¹ = sanjná, iii. 55.

¹ *Vinṇattĩ* = *vijnaptih* would be a better example; *cf.* note, transl.

- Saṇṇam = ślakṣṇam, iii. 33.
 Saddaha = śrat + dhá (root), viii. 33.
 Saddálo = śabdaván, iv. 25.
 Sanánam = snánam, x. 7. (*Paś.*)
 Sappham = śashpam, iii. 35.
 Sabharí = śapharí, ii. 26.
 Sabhalam = saphalam, ii. 26.
 Samattho = samastah, iii. 12.
 Samiddhí = samṛiddhih, i. 2.
 Sampattí = sampattih, iv. 17.
 Sampadí = samprati, ii. 7.
 Sambhava = sam + bhú (root), viii. 3.
 Sammaddo = sammardah, iii. 26.
 Sara = sṛi (root), viii. 12.
 Sarado = śarad, iv. 10, 18.
 Sararuham, } = saroruham, iv. i.
 Saroruham, }
 Saria = sarit, iv. 7.
 Sarichchham = sadṛiksham, i. 2.
 iii. 30. (*cf.* i. 31).
 Sariso = sadṛisah, i. 31.
 Saro = saras, iv. 6, 18.
 Saláhá = ślāghá, iii. 63.
 Savaho = śapathah, ii. 15, 27.
 Savomuó, -muó = (ṛ), iv. 1 (*cf.* note transl.)
 Savvajjo = sarvajnah, iii. 5.
 Savvanjo = sarvajnah, x. 9. (*Paś.*)
 Savvanño = sarvajnah, xii. 8 (*Saur.*)
 Savvattha, etc. = sarvasmin, vi. 2.
 Sahamáná, -ní = sahamáná, v. 24
 (for this Sút., *cf.* note transl.)
 Sahassahuttam = sahasrakṛitwas, iv.
 25 (*cf.* App. B.)
 Sahá = sabhá, ii. 27.
 Sáaro = ságarah, ii. 2.
 Sámiddhí = samṛiddhih, i. 2.
 Sárango = śárngah, iii. 60.
 Sárichchham = sadṛiksham, i. 2.
 Sávo = sápah, ii. 15.
 Si = asi, vii. 6.
 Siálo = śrigálah, i. 28.
 Siásiam = sitásitam, iv. 1.
 Singáro = śringárah, i. 28.
 Sitthí = sṛishtiḥ, i. 28.
 Sidhilo = śithilah, ii. 28.
 Siṇiddho = snigdhaḥ, iii. 1.
 Siṇho = śisnah, iii. 33.
 Sitthao = sikthakam (*neut.*), iii. 1.
 Sindúram = sindúram, i. 12.
 Sindhavam = saindhavam, i. 38.
 Sibhá = śiphá, ii. 26.
 Sim = teshám, tásám, vi. 12.
 Siram = śiras, iv. 19.
 Siraveaná, siro- = śirovedaná, iv. 1.
 Sirí = śrí, iii. 62.
 Siliṭṭham = ślishtam, iii. 60.
 Sivino = swapnah, i. 3. iii. 62.
 Siásiam = sitásitam, iv. 1.
 Sībharo = śíkarah, ii. 5.
 Sīho = sinho, i. 17.
 Suidí = sukṛitiḥ, ii. 7.
 Suuriso = supurushah, ii. 2.
 Sujjo = sūryah, iii. 19.
 Suṇa = sru (root), viii. 56.
 Suṇdo = śauṇḍah, i. 44.
 Sunderam = saundaryam, i. 5, 44. iii. 18.
 Sutto = sūptah, iii. 1. vii. 6.
 Supa (?) = mriḥ (root), viii. 67.
 Suppanahá, -í = sūrpanakhá, v. 24.
 Sumara = smṛi (root), viii. 18. xii. 17.
 Suvvaṛi = śrúyate, viii. 57; *cf.* vii. 9.
 Sú, *particle*, ix. 14.
 Sút = sūchí, ii. 2.

- Súro = sūryah, iii. 19.
 Súsai = śushyati, viii. 46.
 Se = tasya, tasyáh, vi. 11.
 Sechcham = śaityam, i. 35.
 Sejjá = śayyá, i. 5. iii. 17.
 Sendúram = sindúram, i. 12.
 Sebháliá = śepháliká, ii. 26.
 Sevá, sevvá = sevá, iii. 58.
 Selo = śailah, i. 35.
 So = sah, vi. 22.
 Soamallam = saukumáryam, i. 22.
 iii. 21.
 Soúna = śrutwá, iv. 23.
 Sochchham = śroshyámi, vii. 16.
 Sonhá = snushá, ii. 47.
 Sottam = srotam, iii. 52.
 Somálo = sukumárah, ii. 30 (*cf.* note
 transl., and Errata p. xxxii.)
 Sommo = saumyah, iii. 2.
 Soriam = śauryam, iii. 20.
 Sossam = śushma, iii. 2. (*cf.* iii. 32?)

H. (ह)

- Hanso = hraswah, iv. 15.
 Hake, hage = aham, xi. 9 (*Mág.*)
 Hadakke = hṛidayam, xi. 6 (*Mág.*)
 Haṇumanto, } = hanumán, iv. 25.
 Haṇumá, }
 Hattho = hastah, iii. 12, 50.
 Hado = hatah, ii. 7.
 Ham = aham (*asmad* decl. vi. 40—53.
 Hammaĩ = hanti, viii. 45.
 Harisa = hrish (*root*), viii. 11.
 Hariso = harshah, iii. 62.

- Haladdá, } = haridrā, i. 13. v. 24.
 Haladdí, } (on the latter Sút. *cf.* note
 transl.)
 Halio = hálakah, i. 10.
 Havim = havis, v. 25 (*cf.* iv. 6).
 Haśidu, -di, -de, -da = hasitah, xi.
 11 (*Mág.*).
 Hasaĩ, hasantí = hasantí, vii. 11.
 Hasanto = hasan, vii. 10.
 Hasiro = hasanaśílāh, iv. 24.
 Hassaĩ, } = hasyate, vii. 9. viii. 58.
 Hasijjaĩ, }
 Hálio = hálakah, i. 10.
 Hiaam = hṛidayam, i. 28.
 Hitaakam = hṛidayam, x. 14 (*Pañ.*)
 Hittham = trastam, viii. 62 (*cf.* App.
 A, 37).¹
 Hirí = hrh, iii. 62.
 Hire, *particle*, ix. 15.
 Híraĩ = hriyate, viii. 60.
 Huam (húam?) = bhútam, viii. 2.
 Huṇa = hu (*root*), viii. 56, 57.
 Huva = bhú (*root*), viii. 1.
 Huvvaĩ, hunijjaĩ = húyate, viii. 57.
 Huvía = abhavat, vii. 23; *cf.* note
 transl.
 Huvasu = bhava, ix. 2; *cf.* vii. 18.
 Ho = bhú (*root*), viii. 1.
 Hojja, hojjá = bhavati, bhavishyati,
 etc., vii. 20 (*cf.* note, transl.)
 Hossam, etc. = bhavishyámi, vii. 14.
 Hohitthá } = bhavishyámah, vii. 15.
 Hohissá }
 Hohía = abhút, vii. 24 (*cf.* note trans.)

¹ Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.



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